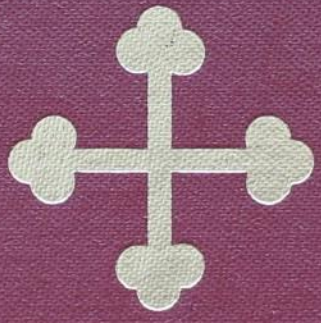
THE GREAT BOOK OF NEEDS



THE GREAT BOOK OF NEEDS

Expanded and Supplemented

VOLUME IV

Services of Supplication (Moliebens)

Translated from Church Slavonic with notes by

St. Tikhon's Monastery

St. Tikhon's Seminary Press
South Canaan, Pennsylvania

1999

The Great Book of Needs, Expanded and Supplemented,
Volume IV Services of Supplication (Moliebens)

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INTRODUCTORY PRAYERS

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

Reader: Amen.

O Heavenly King, the Comforter, the Spirit of Truth, Who art everywhere present and fillest all things; Treasury of blessings and Giver of life: Come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

Holy God. Holy Mighty. Holy Immortal. Have mercy on us. *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

O Most-holy Trinity: Have mercy on us. Lord: Cleanse us from our sins. Master: Pardon our transgressions. Holy One: Visit and heal our infirmities, for Thy Name's sake.

Lord, have mercy. *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Our Father, Who art in Heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen.

And if a Psalm (or Psalms) shall follow, the Reader continues:

Lord, have mercy. *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Come, let us worship God our King.

Come, let us worship and fall down before Christ, our King and our God.

Come, let us worship and fall down before Christ Himself, our King and our God.

And then the appointed Psalm(s).

SERVICES OF SUPPLICATION (MOLIEBENS)

The following is based on materials taken from: Priest N. Silchenkov, ***Prakticheskoe Rukovodstvo pri otpravlenii Prikhodskikh Treb*** (*Practical Handbook for the Administration of Parish Needs*), Voronezh, 1888; Priest K. Nikolsky, ***Posobiye k'izucheniu Ustava Bogosluzheniya Pravoslavnoi Tserkvi*** (*Aid for the Study of the Rubrics of the Divine Services of the Orthodox Church*), St. Petersburg, (1900); and ***Nastol'naya Kniga Svyashchennosluzhitelya*** (*Reference Book of Priestly Service*), Moscow, (1977-).

The Service of Supplication (*lit.* "Supplicatory Singing"—hereafter referred to as "Molieben") signifies a special Divine Service in which the Lord, His Mother, and His Saints are entreated concerning the sending down of mercy from God or thanksgiving to God for the receiving of benefits.

The composition of such Services closely resembles Matins. They may be celebrated in the temple itself, in private homes, or as part of a Cross-Procession. If within the temple itself, Moliebens, depending on their nature, are celebrated before, after, and even during the Divine Liturgy; they may also be celebrated after Vespers or Matins. Some Moliebens are of a general nature and are celebrated: on days of temple/parish/monastery feasts (at which the bells are rung), at times of natural calamities, the invasion of enemies, during droughts, inclement weather and epidemics. Other Moliebens are of a private nature and are celebrated at the request and need of individuals. Such may be for the giving of thanks for various reasons, the healing of the sick, or before travel to a faraway place.

Most Moliebens include the reading of a Gospel; others without it. Many Moliebens include, together with the Gospel, a reading from the ***Apostol***. Some Moliebens include the singing of a Canon; some only the irmosi and refrains of the Canon.

Examples of Moliebens celebrated without canons include: 1) on the New Year; 2) at the beginning of the instruction of children; 3) for armed forces in time of war against enemies; 4) for the sick, whether one or many; 5) for thanksgiving, namely: a) for the granting of a petition; b) for the granting of any good gift by God; 6) for blessings before: a) proceeding on a journey; b) sailing across the sea; 7) the Order of the Blessing of bees.

Examples of Moliebens celebrated without the reading of the Gospel include: a) the Order of the Blessing of soldiers going off to war; b) Order of Prayer at the digging of a well and the finding of water; and c) the Order of the Blessing of a new well.

The Orders of Moliebens are found in the ***Great Book of Needs (Great Trebnik)*** and in another book, ***Offices of Hymns of Supplication (Book of Moliebens)***. The Canon of Supplication to the Most-holy Theotokos with the Order of the Molieben is found in the ***Octoechos*** at the end of each volume, at the end of the texts for the 4th Tone and at the end of the 8th Tone.

The Molieben begins with the exclamation of the Priest: "Blessed is our God...", or the exclamation "Glory to the Holy Consubstantial..." (such as for Moliebens of thanksgiving), or "Blessed is the Kingdom..." (such as for the Molieben for the New Year). After the exclamation, "O Heavenly King" is sung or read (but from Pascha until Ascension: "Christ is risen..." (*thrice*)), the Trisagion, "Our Father" and a reading from the Psalter chosen specifically with the subject of the petition in mind.

Sometimes, after the reading from the Psalter, the Symbol of Faith is read (e.g., the Molieben for the Sick.) Then the Great Litany is chanted, in which are included special supplications concerned directly with the subject of the Molieben at hand.

After the Litany, "God is the Lord..." and Troparia are sung. In Moliebens appointed for times of drought or inclement weather, Psalm 50 is read, as well. Then follows the canon (if one be appointed for this Molieben). These canons are found in the ***Book of Moliebens***, in the ***Great Book of Needs***, the ***Prayerbook***, and in the ***Book of Canons (Kanonnik)***.

A few canons appointed to be sung are without the full text of the irmosi, although they are printed in full in the ***Irmologion***.

Canons, consistent with their composition, have refrains. Thus, in the the canon to the Most-holy Trinity the refrain: "Most-holy Trinity, our God, glory to Thee"; in the canon to the Lifegiving Cross: "Glory to Thy Precious Cross, O Lord"; in the canon to the Theotokos: "Most-holy Theotokos, save us" (***Octoechos***, cf. end of the 8th Tone); in canons to the Archangel Michael or St. Nicholas, or other Saints: "Holy Commander Michael..." or "Holy Hierarch Father Nicholas, pray unto God for us"; before canons of compunctive repentance: "Have mercy on me, O God, have mercy on me" and "Glory to Thee, O our God, glory to Thee". To St. John the Baptist: "Holy Forerunner and Baptist John, pray unto God for us" or "Holy Great John, Forerunner of the Lord, pray unto God for us". To All Saints: "All Saints, pray unto God for us." During the singing of the canon, after the 3rd and 6th Odes there are appointed litanies. After the 3rd Ode is appointed the Augmented Litany, "Have mercy on us, O God...." In this litany (of varying amplitude) after the 3rd Ode, the Priest remembers those for whom the Molieben is served, if served at a private request. After the 6th Ode, the Little Litany and the exclamation that is found in the ***Priest's Service Book*** at Matins after the 6th Ode, "For Thou art the King of peace...."

(In some Moliebens, however, after the 3rd and 6th Odes, refrains are sung to the Savior: "Deliver us...; to the Theotokos: "Save us from misfortunes..."; there will not be appointed Litanies, but rather, "Lord, have mercy" (3 times); in others, "Lord, have mercy", as usual, after the 3rd Ode and after the 6th Ode, the Little Litany with the exclamation, "For Thou art the King of peace...." But in the Molieben Canon of the Most-holy Theotokos, sung in every spiritual affliction, it is directed that after the 3rd and 6th Odes, the "Priest commemorates those for whom the Molieben is sung," and the clergy sing "Lord, have mercy" (15 times), after which the Priest makes the exclamation, "For Thou art a merciful God....")

After the 6th Ode, the Gospel is read, preceded by the Prokeimenon and other prayers, which usually precede the reading of the Gospel at Matins. On feast days the Gospel which was read on that day at Matins (excluding Moliebens of Thanksgiving or Moliebens for some sort of special

occasion) is read. Sometimes two or three Gospels are read, taking into consideration for whom the Molieben is celebrated; for example, if the Molieben will be for the Savior, the Mother of God and a Saint, three Gospels are read. If the Saint, for whom the Molieben is served, does not have a particular Gospel appointed, then the general Gospel for the Saint is read (cf. ***General Menaion***). Sometimes the reading of the Gospel is preceded by a reading from the ***Apostol***. After the reading of the Gospel, if a canon is sung at the Molieben, the 7th, 8th and 9th Odes follow.

At the conclusion of the canon, "It is truly meet..." is sung. But on days of Great Feasts, customarily the irmos of the 9th Ode of the canon of the Feast is sung. Then the Trisagion is read, "Our Father", the Troparion and a Litany: "Have mercy on us, O God...", in which they for whom the Molieben is served are remembered: "Again we pray for mercy, life, peace, health, salvation...for the servant(*s*) of God, *N*...." After this, the exclamation, "Hearken unto us, O God, our Savior...." Then a special prayer is read, appropriate to the subject of the Molieben. Sometimes this is read on bended knees.

When a canon is not sung at a Molieben, then after "God is the Lord" and the Troparion, appointed selections from the ***Apostol*** and ***Book of the Gospels*** are read. After the Gospel there will be the Augmented Litany (of more or less amplitude), "Have mercy on us, O God..." and the exclamation, "Hearken unto us, O God...", and the appointed Prayer is read. After these the Great Doxology is sung: "Glory to God in the Highest..." or "We praise Thee, O God..." [the Hymn of St. Ambrose]. Then the Deacon says, "Wisdom." The Priest or Bishop: "Most-holy Theotokos, save us" and the rest, as usual before the Dismissal. After the Dismissal the customary "Many Years"is sung.

Moliebens celebrated outside the temple usually will be celebrated together with a Cross Procession. The prefigurement of the Cross Procession in the Old Testament was the festival procession with the Holy Things. Such was at the walls of Jericho (Josh. 6), the festival procession with the ark of the covenant during the reign of David (2 Sam. 6:5) and during the reign of Solomon (1 Kings 8:5). From early Christian times there was the

ancient tradition of a procession through the streets of Constantinople with the most exalted holy things—remnants of the Cross of the Lord—which was celebrated at a regular time during the year (August 1). Until now the Orthodox Church celebrates this under the designation "Procession of the Wood of the Precious and Lifegiving Cross of the Lord (1st of the Savior); and in it a lesser blessing of waters was appointed to be celebrated, frequently joined together with the Cross-Procession.

In such a procession, the singers go first (preceeded by the Processional Lamp), then the Cross (suitably enthroned) and icon of the day, special feastday icons or other temple icons, then the clergy with the Cross and Gospel, and after them the Hierarch, if there be one, preceded by subdeacons and protodeacons.

Special Moliebens attached to Cross-Processions bear the designation "Litya" and are found in the ***Great Book of Needs (Great Trebnik)***. (In ancient times such Cross-Processions proceeded to a central place (or even outside the walls) in the great city of Constantinople in times of calamity.) The ***Typikon*** also prescribes that such "Lityas" be constituted on certain Feast Days: The Meeting, Annunciation, Entrance of the Lord into Jerusalem and others.

This "Office of Various Lityas and Vigil Moliebens" has a resemblance to the Office of Matins. After the exclamation of the Priest, there follows the Trisagion, "Our Father," "Lord, have mercy" *(12 times)*, Psalm 142 and the Great Litany, "God is the Lord", the Troparia, "Have mercy on us, O God..." and the verses of the Psalms. After each verse a short Troparion is sung. During the first Psalm: "Lord, let not Thy wrath..." (Ps. 6) the Troparion, "O Deeply-compassionate, Longsuffering and All-compassionate Lord, send down Thy mercy on Thy people..." is sung as a refrain. During the second Psalm: "O Lord, hearken unto my prayer..." (Ps. 101), the Troparion, "Show mercy, show mercy, O Merciful Lord, and have mercy on us" is sung. During the third Psalm, "O God, the nations have come into Thine inheritance..." (Ps. 73), the Troparion, "As Thou art compassionate, O Lord, take pity on Thy people, *and* as Thou art longsuffering be reconciled *unto us*, and have mercy on us" is sung. At the conclusion of each of the three Psalms, the Priest reads certain prayers, wherein are

contained the principal petitions concerning which the Molieben is being celebrated. Then there is a Little Litany. And after the third Psalm, the 1st Antiphon of the 4th Tone, "From my youth...", "Let every breath...".

Then follows the Gospel after the Litya, and the Canon after the Litya, that is to say, the Gospel, Canon and Prayers appropriate for the occasion—for good weather, or for rain, or for other circumstances, as may occur, the texts of which are found after the conclusion of this printed Office. (If there be a Canon, the Gospel (and reading from the ***Apostol***, if there be one) is said after the Sixth Ode of the Canon; if not, the Gospel (and reading from the ***Apostol***, if there be one) is said immediately after the foregoing "Let every breath...." (The Prokeimenon, Alleluia, ***Apostol*** reading and Gospel are said, with accompanying dialogue, as usual.).

Then the Dismissal is said, as usual. After this "Office of Various Lityas" there follows in the ***Trebnik*** Offices with variable prayers.

The first Office of the ***Trebnik*** (for drought) contains the Prokeimenon, ***Apostol*** reading, Gospel, Canon and Litany, "Have mercy on us, O God..." with petitions about rain, and with prayers read after the Litany. This Office is a continuation and end of the foregoing Litya; in this Office there is set forth everything preceeding the ***Apostol*** (Prokeimenon) up to the end (including Alleluia and Gospel). In like manner, after this follows the Office of the Molieben to our Lord God, Jesus Christ, sung in time of inclement weather, when there is an overabundance of untimely rain. Then, in imitation of the aforementioned Litya, there is a "Canon when in fear of earthquake"; a "Canon to the Most-holy Trinity and to All Saints when there is threat of ruinous sickness", that is, epidemic, plague, etc. After this Canon there follows two prayers for plague, a prayer "for grievous sickness" [i.e., epidemic], a prayer to God, said in time of ruin and famine, which is read at the Litya and Molieben, when ruinous epidemic is joined with famine; a prayer at the threat of thunder and lightning; a prayer at a time of ill winds and storms at sea; a prayer of supplication for every Litya, that is, for those Lityas for which special prayers are not written. (It is read during Cross-Processions occuring during various occasions of evident disaster.) Note, however, that some of the Offices don't contain Canons, or ***Apostol*** and Gospel readings; likewise, not all contain the special petitions for the Augmented Litany, in which case the *Litya* is sung without them.

Orders of Prayer, celebrated during thanksgiving for various petitions, at which there is not appointed to be read a Gospel and during which there will be the sprinkling of Holy Water, are celebrated during the Lesser Sanctification of Waters. The Sanctification of Waters usually is joined together with other Moliebens. In such occasions the Molieben is celebrated beforehand, and after the reading of the Gospel follows the prayers of Sanctification of Waters (e.g., the Blessing of a New Home).

Moliebens of thanksgiving are attached also to the Divine Liturgy. If such a Molieben will be celebrated during the Divine Liturgy, then, after "Blessed is the Kingdom..." the usual Great Litany is said, to which are joined special petitions of thanksgiving. And after the Entrance, the Troparia of the Molieben are sung, and after the daily Prokeimenon, that to the Molieben, and after the daily ***Apostol*** reading, the ***Apostol*** reading for the Molieben; likewise after the daily Gospel, the thanksgiving Gospel. After the Gospel and the usual Litanies, there are attached to the Augmented Litany petitions of thanksgiving. (The usual exclamation of the Augmented Litany is said and not "Hearken unto us, O God, our Savior....") After the Prayer Before the Ambo, the Priest reads the Prayer of Thanksgiving from the Molieben, and the Great Doxology is sung in the middle of the church, as at Matins, or, if desired, instead of the Great Doxology the Hymn of St. Ambrose is sung (the "Te Deum").

Practical Notes:

According to ecclesiastical order, Moliebens must not be served at the same time as the Divine Liturgy (as, for example, in a side chapel), neither is it permitted to serve Moliebens (whether in the church or in a home) at the same time as another Divine Service is being celebrated, nor can two Moliebens be served at the same time, e.g., in church with two Priests, at the same time, singing different Moliebens.

When Moliebens are joined with the Lesser Blessing of Waters, the order of Service will be: After the reading of the Gospel at the Molieben, immediately the Stikhera of the Sanctification of the Waters are sung, and

then the order of the Lesser Blessing of Waters to the Dismissal. (When a Canon is being said, the last three Odes of the Canon will be omitted.) At the Dismissal, the Saint, for whom the Molieben was sung is commemorated.

When there will be a sprinkling with Holy Water, this is to be done by the Priest, and *only in situations of need*, by the Deacon.

VOLUME IV

Services of Supplication (Moliebens)

I. GENERAL CALAMITIES

1.

A MOLIEBEN SUNG UNTO OUR LORD GOD, JESUS CHRIST, IN TIME OF INCLEMENT WEATHER, WHEN MUCH RAIN COMES UNSEASONABLY.

The Priest begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader: Amen. O Heavenly King...; *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 68(9).*

Psalm 68(9)

Save me, O God, for the waters have come in, even unto my soul. I am stuck fast in the mire of the deep, and there is no sure standing; I am come into the depths of the sea, and a tempest has overwhelmed me. I have become weary with crying, my throat has become hoarse; mine eyes have failed from my hoping in my God.

They that hate me without a cause are multiplied more than the hairs of my head. Mine enemies have grown strong that persecute me unjustly; then did I pay for that which I took not away. O God, Thou knowest my foolishness, and my transgressions are not hidden from Thee.

Let not them that wait on Thee be ashamed for my sake, O Lord, Thou Lord of hosts; nor let them that seek after Thee be confounded on mine account, O God of Israel. Because I have suffered reproach for Thy sake, shame has covered my face. I have become a stranger unto my brethren, and an alien unto the sons of my mother.

For the zeal of Thy house has consumed me, and the reproaches of them that reproached Thee have fallen upon me. And I covered my soul with fasting, and that was made a reproach for me. And I made sackcloth my garment, and I became a byword to them. They that sit in the gates mocked me, and they that drank wine made a song about me. But as for me, with my prayer, I cry unto Thee, O God; it is a propitious time.

O God, in the multitude of Thy mercy hearken unto me, in the truth of Thy salvation. Save me from the mire, that I not stick fast; let me be delivered from them that hate me, and from the deep waters. Let not the tempest of water drown me, nor let the deep swallow me up, nor let the Pit shut its mouth upon me.

Hearken unto me, O Lord, for Thy mercy is good; according to the multitude of Thy compassions, look upon me. Turn not away Thy face from Thy child, for I am afflicted; hear me speedily, draw near unto my soul and deliver it. Because of mine enemies, deliver me.

For Thou knowest my reproach, my confusion and my shame; before Thee are all that afflict me. My soul has awaited reproach and suffering. And I waited for one that would grieve with me, but there was no one; and for them that would comfort me, but I found none. And they gave me gall for my food, and for my thirst they gave me vinegar to drink.

Let their table before them be for a snare, and for a recompense, and for a stumbling block. Let their eyes be darkened, that they see not; and their backs do Thou bow down continually. Pour out upon them Thy wrath, and let the fury of Thy wrath take hold of them. Let their habitation be made desolate; and in their dwelling-places let there be none to dwell. For they have persecuted him whom Thou hast smitten, and they have added to the pain of my wounds. Add iniquity to their iniquity; and let them not enter into Thy righteousness. Let them be blotted out of the Book of the Living, and with the righteous let them not be written. I am poor and sorrowful; let Thy salvation, O God, take me.

I will praise the name of my God with a song, I will magnify Him with praise; and this shall please God more than a young calf bearing horns and hoofs. Let the poor see and be glad; seek God, and your soul shall live. For the Lord has heard the poor, and has not despised His captives.

Let the heavens and the earth praise Him, the sea and all that dwell therein. For God will save Sion, and the cities of Judah shall be built; and they shall dwell there, and shall inherit it. And the seed of Thy servants shall possess it, and they that love His name shall dwell therein.

Glory...now and ever.... Alleluia.... *(thrice)*

And the Deacon immediately says the Great Litany:

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

Then the following are added:

That He will not destroy us with His angry threatening on account of our sins and transgressions, but will remember His mercies and compassions from the ages, and have mercy on us, let us pray to the Lord.

That He will remember His covenant which He made with Noah, and will not despoil the land and His needy people with grievous wetness, dark, malevolent skies and gloomy fog, but will mercifully spare His inheritance and will command the sun to shine on the earth with fruit-bearing rays and abundant warmth, let us pray to the Lord.

That He will command the clouds to cease from destroying rain, that the darkness be smitten, and that the sun shine with brightness, let us pray to the Lord.

That He will spare the people and animals and all of this land, and not despoil it with the downpour of destructive rain, let us pray to the Lord.

That He will grant healthful weather unto His inheritance, and cause it to increase fruits of the earth, let us pray to the Lord.

That He will not render unto us according to our sins and destroy us, but, according to His great mercies and the multitude of His compassions, will manifest unto us His quick love for mankind and graciousness, let us pray to the Lord.

That He will not despoil the fruits and seed of the earth with the downpour of destructive rain on account of our sins, but will spare them and nourish them with abundant good weather for the sake of His needy people, let us pray to the Lord.

That He will graciously accept our prayers and deliver us from famine, destruction, earthquake, flood, fire, hail, the sword, the invasion of aliens, civil war and every death-bearing wound, let us pray to the Lord.

That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And the Priest exclaims:

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately, God is the Lord... *is sung* **(TONE 2)**:

Deacon: God is the Lord and hath revealed Himself to us! Blessed is he that comes in the name of the Lord. *(Ps. 117:27)*

O give praise to the Lord, for He is good, for His mercy endures forever. *(Ps. 117:1)*

Choir: God is the Lord and hath revealed Himself to us! Blessed is He that comes in the name of the Lord.

Deacon: Surrounding me, they compassed me about, but in the name of the Lord, I stood against them. *(Ps. 117:11)*

I shall not die, but live; and I shall declare the works of the Lord. *(Ps. 117:17)*

The stone which the builders rejected, this has become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. *(Ps. 117:22-23)*

*Then these Troparia (***TONE 2***):*

Look mercifully, O God, upon the sinful people, and scorn not them that have fallen down before Thee in repentance, but, as Thou art good, show mercy. Quickly deliver them from Thy just threatening, through the prayers of the Theotokos, O only Lover of Mankind. *(twice)*

Glory...now and ever...*(Theotokion)*:

O Virgin Theotokos, quick Helper to the world, with fervor we entreat Thy protection and mighty assistance. Be kindhearted unto the afflicted people, and implore Thy merciful Son and God that He deliver us from misfortunes and His just threatening that has been laid upon us, O thou who alone art blessed among women.

Then Psalm 50(1):

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

And at the conclusion of the Psalm, the Singers immediately sing the Canon, (**TONE 6**):

ODE 1

Irmos: *When Israel passed on foot through the deep, as if on dry land, upon seeing Pharaoh their pursuer drowned, they cried aloud: Let us sing unto God a song of victory.*

Refrain: Have mercy on us sinful people, O Lord.

Come, O faithful, let us sing a new song unto God the Master, saying: Be Thou kindhearted, as Thou art compassionate, and have mercy on us who have sinned without measure.

Glory....

Accept the prayers and tears, O Christ God, of us, Thy servants, who now are praying unto Thee, and grant seasonable weather that the earth may bear fruit.

Now and ever...*(Theotokion)*.

Make haste, O Mary, Sovereign Lady, to lift up mercifully thy most-pure hands unto thy Son and God, that He grant good weather and nourishment unto His faithful servants.

And after every Ode, the following are sung as Katavasia (**SPECIAL MELODY**):

Deliver Thy servants from misfortunes, O Merciful One, for, with heartfelt fervor, we hasten unto Thee, the merciful Deliverer, the Lord Jesus *and* Master of all.

Save thy servants from misfortunes, O most-holy Virgin Theotokos, for after God we all hasten unto thee as unto an unshakeable wall and protection.

ODE 3

Irmos: *There is none so holy as Thou, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.*

Rebuke us not in Thine anger, O Lord, as the Prophet cries, neither chasten us in Thy wrath. But through the prayers of Thy most-pure Mother, pour out Thine abundant mercies upon us.

Glory....

We, the newly-called Gentiles, cry out unto Thee with tears, O Master: As Thou art compassionate, be kindhearted unto us, and grant unto us good weather and healthful winds, and abundant and great mercy.

Now and ever...*(Theotokion)*.

Disdain not our tears, O Theotokos, Sovereign Lady, and abhor not our sighing. But, with fervor, entreat Thy Son to grant good weather unto the land and to thy people, great mercy.

At the conclusion of the Third Ode:

Lord, have mercy. *(thrice)*

The Deacon says the [Augmented] *Litany:*

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

We are worthy of death and Thy righteous judgment has seized us, O Lord. But do Thou spare, spare the people that have sinned, and turn aside Thine anger that has justly taken hold of us. We fall down before Thee in repentance, and humbly we pray Thee, hearken and have mercy.

Let not storms of water drown us, O Lord, and let it not despoil the earth and famine kill us, Thy people. But, as Thou art good, let the pouring of water recede, and as Thou art mighty, command the warm sun to shine upon the land, diligently we pray Thee, O Most-holy King, hearken and have mercy.

For the sake of Thy poor people and animals, command that the dark air and gloomy fog be dispersed and rays of sunlight shine, O All-compassionate Lord, that we not die unseasonably, we pray Thee, quickly hearken and have mercy.

Save us from mud, O Lord, and from deep mire, and from deep water, that our days not pass in vanity and our years with sighing. But remember Thy covenant, which Thou madest with Noah, and make one with us, according to Thy mercies, with broken hearts we pray Thee, hearken and have mercy.

In our afflictions and sorrows, and troublesome blows, with compunction we cry out unto Thee, our Lord and God: Let our prayer come before Thee and bring up our life from corruption, that it not pass away unseasonably, mercifully hearken unto the voice of Thy poor people and, out of love for mankind, have mercy.

Thou hast not set a bow in the clouds as a sign of Thy covenant, O Lord, but we look upon Thy compassions and we seek to attract Thy mercy. With broken hearts, we pray

unto Thee Who art rich in mercies and immeasurable in compassions: Do Thou grant unto us whole and fruit-bearing weather, together with healthful air, and, as Thou art compassionate, quickly hearken and have mercy.

Then the Priest says the Exclamation:

Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And the *Sedalen* (Kathisma Hymn), **(TONE 5)**:

We, Thy sinful servants, have recourse unto Thee, O Jesus, our Savior, Pre-eternal God, and falling down with tears and repentance, we cry out unto Thee: Spare, spare, O Compassionate One, *Thy* people that cannot give answer, and despoil us not with the downpour of destructive rain and evil-bearing skies. But do Thou grant good weather and increase the fruits of the earth, as the Lover of Mankind.

Glory...now and ever...*(Theotokion)*:

O most-hymned Theotokos, confessing thee, in truth, to be more holy than the Cherubim and higher than the heavens, we, sinners, have thee as Helper in the time of salvation. Therefore, cease not praying for us, O Confirmation and Refuge of our souls.

ODE 4

Irmos: *Christ is my power, my God and my Lord, the precious Church sings in a manner befitting God, crying out with a pure mind, keeping festival in the Lord.*

In Thy hand, O Master Christ, Thou holdest Heaven above, and the waters under Heaven and the warmth of the sun. Therefore, we pray Thee: Do Thou grant both in measure according to necessity, as may be profitable for Thy servants.

Glory....

Do Thou grant healthful air and the bounty of the earth unto us who confess Thy sovereignty, O Christ, the Fashioner of all creation, Who holdest the heavenly scepter and orderest all created things, through the prayers of Thy most-pure Mother.

Now and ever...*(Theotokion)*.

Unlike any other, thou hast great boldness before Him that was born of thee. Therefore, O Sovereign Lady, pray for thy servants that He deliver us from famine and the invasion of aliens.

ODE 5

Irmos: *With Thy divine light, O Good One, illumine with love, I pray Thee, the souls of them that rise early in the morning unto Thee, that they may know Thee, O Word of God, as the True God, Who calleth us out from the darkness of sin.*

O Christ, Refuge of them that sail and Hope of the hopeless, Confirmation of [rulers] and quick Hearer of all Christians that be in afflictions: Hearken now unto us also, and grant good weather that the land might bear fruit.

Glory....

O Christ, the Heavenly King, Physician of the sick and Consolation of the afflicted: Look down from Thy holy abode on High and hearken unto the weeping and lamentation of Thy servants; and as Thou art compassionate, grant good weather that the land might bear fruit.

Now and ever...*(Theotokion)*.

O Lady, quickly accept the prayer of thy servants, not remembering our innumerable evils, and entreat for us, O Virgin, profitable weather that the land might bear fruit.

ODE 6

Irmos: *Beholding the sea of life surging with the storm of temptations, and running to Thy calm haven I cry unto Thee: Raise up my life from corruption, O Greatly-merciful One.*

At the prayer of Thy Prophet, O Lord, Thou didst shut up the heavens for three years and six months, that Thine adversaries might learn and repent. Receiving this from us now, O Lord, torment us not, but, out of Thy mercy, have compassion on us.

Glory....

O Christ, Who didst accept the repentance of the Thief, and didst save him the cried out at the first hour, "Remember me, O Savior, in Thy Kingdom": Do Thou spare and have mercy on us now who have fallen down in repentance.

Now and ever...*(Theotokion)*.

Pray for us, O Sovereign Lady, unto Thy Son and God, that He not devastate us, on account of our sins, with the downpour of waters as in the time of Noah, but will show mercy as unto the Ninevites that repented.

At the conclusion of the Sixth Ode the Deacon says the customary Little Litany:

Deacon: Again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each)*

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For Thou art the King of peace and the Savior of our souls, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the Exclamation, the Kontakion, **TONE 2**:

Do not reject utterly Thy sinful people, O Master, neither take away Thy mercies and compassions from us. But as Thou art a depth of compassions and a gulf of loving kindness, accept our prayers and

deliver us from the misfortunes and necessities that have been laid upon us, for Thou only art deeply-compassionate.

Then the 1st Antiphon of the **SIXTH TONE**:

I lift up mine eyes unto Thee Who art in Heaven, O Word. Have compassion on me, that I may live in Thee.

Have mercy on us who have been filled with contempt, making Thy vessels fit for us, O Word.

Glory...now and ever....

The cause of all salvation lies in the Holy Spirit. If He think fit to blow upon a man, He quickly taketh him up from earthly things, He lifteth up his thoughts, He maketh him grow, and establisheth him on High.

Deacon: Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Fourth Tone:

(Prokeimenon, **TONE 4**:)

Save me, O God, for the waters have come in, even unto my soul. *(68:2)*

Choir: Save me, O God, for the waters have come in, even unto my soul.

Reader: **Vs.** I am stuck fast in the mire of the deep, and there is no sure standing. *(68:3)*

Choir: Save me, O God, for the waters have come in, even unto my soul.

Reader: Save me, O God, for the waters have come in:

Choir: Even unto my soul.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest says the Exclamation:

For holy art Thou, O our God, Who restest in the Saints, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let every breath praise the Lord.

Choir: Let every breath praise the Lord.

Deacon: Praise God in His Saints, praise Him in the firmament of His power.

Choir: Let every breath praise the Lord.

Deacon: Let every breath:

Choir: Praise the Lord.

Deacon: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Matthew.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

And immediately the Priest reads the Gospel:

The Gospel according to Matthew
(*Pericope 20 from the center—Matt. 7:7-11*)

The Lord said, "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you. For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. Or what man is there among you, whom if his son ask for bread, will give him a stone? Or if he ask for a fish, will give him a serpent? If you then, being evil, know how to give good gifts unto your children, how much more shall your Father Who is in Heaven, give good things to them that ask Him?

Choir: Glory to Thee, O our God, glory to Thee.

Then, **TONE 6***:*

Glory to the Father, and to the son, and to the Holy Spirit:

O Father, Word and Spirit, O Holy Trinity, cleanse Thou the multitude of our transgressions.

Now and ever and unto ages of ages. Amen.

Through the prayers of the Theotokos, O Merciful One, do Thou cleanse the multitude of our transgressions.

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgressions.

Then this Stikheron, **TONE 6***:*

Dreadful art Thou, O Lord, and who can endure Thy righteous anger? Or who among Thy sinful and despairing people can entreat Thee, O Good One? Only the Angels of Heaven, Principalities and Powers, Thrones and Dominions, Cherubim and Seraphim crying out unto Thee unceasingly: Holy, holy, holy art Thou, O Lord. Therefore, O Most-holy Master, disdain not the work of Thy hands, but out of the loving kindness of Thy mercies, save Thy people and city [*if a monastery:* this holy habitation *or* town *or* village] that are perishing.

Glory...now and ever...*(Theotokion)*.

No one that makes haste unto thee comes away from thee ashamed, O pure Virgin Theotokos. But if he entreats *thy* benefits, he shall receive gifts that are profitable according to his petition.

Then the Priest says:

O God, save Thy people, and bless Thine inheritance. Visit Thy world with mercy and compassion, exalt the horn of Orthodox Christians, and send down on us Thy rich mercies: through the prayers of our most-pure Sovereign-Lady, the Theotokos and ever-Virgin Mary; by the power of the honorable and life-giving Cross; through the intercession of the honorable Bodiless Powers of Heaven; of the honorable and glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-praised Apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and Godbearing Fathers; of our Fathers among the Saints, the great Hierarchs and ecumenical Teachers: Basil the Great, Gregory the Theologian and John Chrysostom; of our Father among the Saints, Nicholas the Wonderworker, Archbishop of Myra in Lycia;

[of the holy Equals-to-the-Apostles Cyril and Methodius, Teachers of the Slavs; of the holy Right-believing and Equal-to-the-Apostles Great Prince Vladimir; of our Fathers among the Saints, the Wonderworkers of All Russia: Michael, Peter, Alexis, Jonah, Philip and Hermogenes, Tikhon of Zadonsk, and Theodosius of Chernigov; of our Fathers among the Saints: Sava, Archbishop of Serbia, and Clement, Enlightener of the Bulgarians; Callinicus of Cernica and Nectarios of Aegina; and Nicholai of Zhicha, who labored in America; of our Father among the Saints, Innocent, Evangelizer of Alaska, and Apostle to America; of the holy Hieromartyr and Confessor, Tikhon, Patriarch of Moscow and Enlightener of North America; of the holy and glorious Greatmartyr George the Victorious; of the holy and glorious Greatmartyr Demetrius the Myrrhgusher; of the holy, glorious and right-victorious Martyrs Cosmas of Aetolia and Nicodemus of Elbassan; Juvenaly of Iliamna and Peter the Aleut; and the Priestmartyrs John and Alexander; of our venerable and Godbearing Fathers: Anthony and Theodosius of the Caves in Kiev, Sergius of Radonezh and Seraphim of Sarov, Wonderworkers; Job, Wonderworker of Pochaev and John of Rila; of our venerable and Godbearing Father, Herman of Alaska; of the holy Righteous Philoftheia of Thrace, Protectress of Romania; of the holy Righteous John

of Kronstadt; of the holy Blessed Xenia of Petersburg; of the holy Righteous Alexis of Wilkes-Barre and Jacob of Alaska;]

of the holy and righteous Ancestors of God Joachim and Anna; of Saint(s), *N.*, (*of the church or monastery*); of Saint(s), *N.*, (*of the day*) and of all the Saints: We pray Thee, O Most-merciful Lord, hearken unto us sinners who entreat Thee, and have mercy on us.

Lord, have mercy. *(15 times)*

And the Priest says the Exclamation:

Through the mercies and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And the rest of the Canon.

ODE 7

Irmos: *An Angel made the furnace sprinkle dew on the Holy Youths, but the command of God consuming the Chaldeans prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers.*

As a shepherd unto his sheep, never withdraw Thyself from us, O Compassionate Savior. But always abiding with us, free from every misfortunes us who are faithfully crying out from our hearts: Blessed art Thou, O God, and most-glorified.

Glory....

Thou, O Almighty God and Most-holy King, Who suspendest the heaven like a skin and enclosest the sea with sand: Do Thou send the warmth of the sun and health-bearing air unto us who are faithfully crying out: Blessed art Thou, O God, and most-glorified.

Now and ever...*(Theotokion)*.

Instruct my tongue, O Sovereign Lady, to speak fitting things, O Hope of all the ends of the earth, and beseech thy Son and God that He send good weather unto the earth, and that He show compassion upon them that are crying out unto Christ: Blessed art Thou, O God, and most-glorified.

ODE 8

Irmos: *From the flame Thou didst sprinkle dew upon the Godly Ones, and didst burn the sacrifice of a righteous man with water. For Thou doest all that Thou willest, O Christ. Thee do we highly exalt unto all the ages.*

Whose servants and creatures are these, if not Thine, O Pre-eternal God? Hearken, therefore, unto our insignificant prayers, and breathe out good weather and profitable dew upon the earth, that we may highly exalt Thee unto all the ages.

Glory....

Thou hast said, O Merciful Master, instructing us unto repentance: Seek, and you shall find; knock, and it shall be opened unto you; ask, and you shall receive. Therefore, we fall down before Thee, and diligently we pray: Spare us, O Merciful One, who are highly exalting Thee unto all the ages.

Now and ever...*(Theotokion)*.

O Pure One, O Sovereign Lady, O Theotokos: By thy prayers deliver thy people from suffering and every strife, granting abundant mercy

and fruits for the nourishment of us who are honoring thee and highly exalting thee unto all the ages.

ODE 9

Irmos: *It is not possible for men to see God, upon Whom the ranks of Angels dare not gaze. But through thee, O All-pure One, didst the Word Incarnate reveal Himself unto men, Whom magnifying together with the Heavenly Hosts, we call thee blessed.*

Paul, having repented of persecution, became Thy chosen vessel, O Master and God of all. And we sinners, hoping in Thy loving-kindness, cry out unto Thee in repentance: Forgive all our iniquities, and send good weather and beneficial and profitable dew unto the earth, through the prayers of Thy most-pure Mother.

Glory....

Peter, Thy foremost Disciple, having denied Thee thrice, with bitter tears found forgiveness from Thee, O Christ. And we, emulating his repentance, cry out unto Thee with compunction and tears: We have sinned; forgive, O Kindhearted One, and deliver us from every evil thing, through the prayers of Thy most-pure Mother.

Now and ever...*(Theotokion)*.

Deliver us, O most-pure One, from every evil circumstance and from the destructive downpour of rain that now has come upon us; and implore thy Son and God from on High, that He grant seasonable weather unto His servants and abundant fruits of the earth for the nourishment of the people, that we may unceasingly magnify thee.

The Katavasia. Then:

It is truly meet to bless thee, O Theotokos, ever-blessed and most-pure and the Mother of our God. More honorable than the Cherubim, and more glorious, beyond compare, than the Seraphim: Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Then the Trisagion. O Most-holy Trinity....Our Father.... *Priest:* For Thine is the Kingdom.... *Choir:* Amen.

And these Troparia, **TONE 6***:*

Have mercy on us, O Lord, have mercy on us, for laying aside all excuse, we sinners offer to Thee, as to our Master, this supplication: Have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit:

O Lord, have mercy on us, for in Thee have we put our trust. Do not be angry with us, nor remember our iniquities, but look down on us even now, as Thou art compassionate, and deliver us from our enemies; for Thou art our God, and we are Thy people; we are all the work of Thy hands, and we call on Thy name.

Now and ever and unto ages of ages. Amen.

O Blessed Theotokos, open the doors of compassion to us whose hope is in thee, that we may not perish, but be delivered from adversity through thee. For thou are the salvation of the Christian people.

And after these, the Deacon says the Augmented *Litany:*

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

Again we pray that He will turn away from us all His anger that justly has seized hold of us, and that He will forgive us every transgression, both voluntary and involuntary, and that He will have mercy on us, His unworthy servants, let us all say with broken hearts: O Lord, hearken and have mercy.

Again we pray that the Lord God will hearken unto the voice of our supplication and have mercy on us, and that He will send seasonable weather upon the earth and will console His afflicted servants, let us all say with tears: Hearken, O Merciful One, and have mercy.

O Thou Who gatherest clouds of water from the ends of the earth, at Thy command do Thou hold them back and allow good weather on the earth, with compunction we pray Thee, O All-compassionate Master, hearken and mercifully have mercy.

O Thou Who summonest the waters of the sea and again by Thine almighty power art able to hold them back and illumine all that is under the heavens, in repentance we pray Thee, O All-merciful Lord, hearken and, out of love for mankind, have mercy.

Permit abundant good weather on the earth, O Lord, and quickly deliver us from corruption, with painful hearts we pray Thee, hearken and compassionately have mercy.

O Thou Who visitest the earth and increasest life on it, and causest it to raise up pasturage for animals and herbs for the service of man, have mercy on men and cattle, and forbid the downpour of destructive rain, and command the sun to shine in good season upon the earth and its fruits to multiply, we pray Thee, O Deeply-compassionate Lord, hearken and, as Thou art good, have mercy.

As the eyes of a servant look unto the hand of his master, so do our eyes look with faith unto Thee, O our God, until Thou hast compassion on us. Therefore, destroy us not with immeasurable moisture, but mercifully look upon us with good weather, and compassionately have mercy.

O Thou Who shinest the sun on evil and good men alike, and Who grantest good weather and fruit-producing dew and health-bearing air for the profit of Thy creation, punish us not in Thine anger, but mercifully cause the seed of the earth and its fruits to increase, we pray Thee with repentance, O Lord, the Lover of Mankind, hearken and, as Thou art compassionate, have mercy.

O Thou Who coverest Thyself with light as with a garment, and Who causest the light of the sun to shine on our earth: Do Thou also dry up its overly-abundant moisture unto fruit-bearing abundance, we pray Thee, hearken and mercifully have mercy.

Remember not our transgressions, O Master, for if Thou considerest lawlessness, no one will be able to stand before Thee. But let Thy compassions quickly go before us, O Lord,

for we have become exceedingly poor. Let not bad weather corrupt us, neither let it destroy us utterly, we pray Thee, quickly hearken and mercifully have mercy.

O Lord, the Hope and Salvation of them that believe in Thee in an Orthodox manner: Do Thou deliver this Holy Habitation [*if a monastery; or* city *or* town *or* village], and every city and land from famine, destruction, earthquake, flood, fire, the sword, the invasion of [enemies], civil war, and every death-bearing wound; and as Thou art merciful and gentle, also be Thou accommodating unto our sins, O Lover of Mankind, and have mercy on us. And do Thou turn away Thine anger that has justly taken hold of us, and deliver us from Thy righteous threatening which has been laid upon us; and illumine, by Thy grace, everything under Heaven that the earth may bear fruit, and for the guidance of our life, let us all say with tears: O Holy Lord, quickly hearken and mercifully have mercy.

And the Priest does not say the Exclamation, but the Deacon says:

Deacon: On bended knees, with compunction, let us pray to the Lord.

Choir: Lord, have mercy. *(thrice)*

And having sung, they bend their knees. And the Priest reads this Prayer in a loud voice:

O Master, Lord our God, Who, in ancient times, didst hear the prayer of Thy zealous Prophet Elijah, and didst will to hold back rain for a time: Do Thou now also, O Creator Who lovest mankind and Merciful Lord, look down upon the humble prayers of us, Thy humble and unworthy servants; and as Thou art compassionate, overlook our iniquities, and, being supplicated, out of that same love for mankind, do Thou grant good weather unto Thine inheritance, and cause the sun to shine upon us who are

requesting and entreating mercy from Thee. Make glad the face of the earth for the sake of Thy poor people, and of infants and cattle and all other living things, which do Thou satisfy by Thy good pleasure; and grant unto them nourishment in good season. Yea, O Lord, our God, reject not our prayer as if in vain, neither put us to shame for our hope, but spare us according to Thy mercies, and visit us with Thy compassions, for our days pass in vanity, and our life grows weak with infirmities. Destroy us not, therefore, who have made haste unto Thee, with Thy wrath and indignation, on account of our transgressions, but deal with us according to Thy gentleness and according to the multitude of Thy mercies. For, behold, with broken spirits and humble souls we fall down before Thee, and as unprofitable servants and more worthy of great punishment, in repentance we humbly cry out unto Thee: We have sinned and transgressed, and we have committed every iniquity, violating Thy commandments, and because of all this that which Thou bringest upon us, Thou bringest with true judgment. But do Thou not bestow upon us corruption, famine and utter destruction, neither let storms of water drown us. Rather, do Thou remember mercy in Thine anger, and, freely showing tender mercy for the sake of Thy compassions, as Thou art good, have mercy on Thy creation and the work of Thy hands, and quickly deliver us from every evil thing.

Exclamation:

For Thine it is to show mercy and to save, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Wisdom.

Priest: Most-holy Theotokos, save us.

Choir: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou

gavest birth to God the Word. True Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest (or Bishop) makes the customary Daily Dismissal (or Festal Dismissal, if appropriate).

2.

A MOLIEBEN SUNG IN TIME OF DROUGHT.

The Priest begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Clergy: Amen. O Heavenly King...; *and immediately the Reader chants the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 64(5).*

Psalm 64(5)

To Thee is due a song, O God, in Sion; and to Thee shall a vow be rendered in Jerusalem. Hearken unto my prayer, for to Thee shall all flesh come. The words of transgressors have overpowered us; but our ungodliness shalt Thou forgive. Blessed is he whom Thou hast chosen and taken *to Thyself*; he shall dwell in Thy courts. We shall be filled with the good things of Thy house; holy is Thy temple, wonderful in righteousness.

Hear us, O God our Savior, the Hope of all the ends of the earth and of them that be far off at sea, Who preparest the mountains by Thy strength, Who art girded round about with power, Who troublest the depth of the sea; who shall withstand the noise of its waves? The nations shall be troubled, and they that dwell at the ends *of the earth* shall be afraid at Thy signs; Thou shalt make delightful the outgoings of the morning and the evening. Thou hast visited the earth and watered it; Thou hast abundantly enriched it. The river of God is filled with waters; Thou hast prepared their food, for such is the preparation thereof. Saturate its furrows, multiply its fruit; in its showers *the crops* springing up shall rejoice. Thou shalt bless the crown of the year with Thy bounty, and Thy fields shall be filled with fatness. The beautiful places of the wilderness shall be enriched and the hills shall be girded with gladness. The rams of the flock have clothed themselves *with fleece*, and the

valleys shall abound with wheat; they shall cry aloud, yea, they shall sing hymns.

Glory...now and ever.... Alleluia.... *(thrice)*

And the Deacon immediately says the Great Litany:

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

Then the following are added:

That He will not remember the iniquities and unrighteousness of His people and turn away from us all His wrath which justly has taken hold of us; and that He not slay us with famine and hunger, let us pray to the Lord.

That He will mercifully send health-bearing winds and seasonable rains that the land may bear fruit for His people, let us pray to the Lord.

That He will not, in His anger, destroy His people and their cattle, but will command the clouds to send rain from above and bedew the land that it may bear fruit, let us pray to the Lord.

That He will command the land to sprout fruit for the gladness and drink of His people, and herbs for the service of man and grass for his cattle, let us pray to the Lord.

That He will mercifully look down upon the lamentations, weeping, groaning and compunctionate prayers of old and young, infants and all His people, and that He will not utterly destroy us with famine on account of our sins, but will spare our souls from death and make us fat in famine, let us pray to the Lord.

That our prayers may be acceptable and, as once He heard Elijah, He will hear us with rain and health-bearing winds, and will have mercy on us, let us pray to the Lord.

That He will mercifully hearken unto the voice of our prayers and deliver us from famine, destruction, earthquake, flood, fire, hail, the sword, the invasion of aliens, civil war and every deathbearing wound, let us pray to the Lord.

That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And the Priest exclaims:

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately, God is the Lord... *is sung* **(TONE 2)**:

Deacon: God is the Lord and hath revealed Himself to us! Blessed is he that comes in the name of the Lord. *(Ps. 117:27)*

O give praise to the Lord, for He is good, for His mercy endures forever. *(Ps. 117:1)*

Choir: *(After each)* God is the Lord and hath revealed Himself to us! Blessed is He that comes in the name of the Lord.

Deacon: Surrounding me, they compassed me about, but in the name of the Lord, I stood against them. *(Ps. 117:11)*

I shall not die, but live; and I shall declare the works of the Lord. *(Ps. 117:17)*

The stone which the builders rejected, this has become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. *(Ps. 117:22-23)*

*Then these Troparia (***TONE 2***)*:

O Lord Who at Thy command alterest the composition of the air: Do Thou grant abundant rain with health-bearing winds unto the land, that it may bear abundant fruits for Thy people and satisfy every living thing with Thy benefits, through the prayers of the Theotokos and all Thy Saints.

Glory to the Father, and to the Son, and to the Holy Spirit:

(TONE 6) Knowing Thee as the Creator and Fashioner and Bestower of all good things, O Lord, we fall down before Thee and earnestly beseech Thee: Spare us, O Kindhearted One, and, as Thou art good, forgive our transgressions. And deliver Thy servants from Thy present righteous anger, granting fruitful rains unto the thirsting land, for Thou only art great in mercies.

Now and ever, and unto the ages of ages. Amen.

O Protection of Christians that cannot be put to shame, unfailing Mediation before the Creator: Despise not the entreating voices of us sinners. But, anticipate us, O Good One, who call out unto thee in faith: Hasten to intercession and be quick in supplication, O Theotokos, for thou dost always protect those who honor thee.

Then Psalm 50(1):

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

And after the Psalm, we begin the ***Canon of Supplication to the Lord Who Lovest Mankind in Time of Drought*** **(TONE 2)**, *the Acrostic of which* [in the Greek] *is: "Grant rain unto the thirsting land, O Savior":*

ODE 1

Irmos: *Come, O people, let us sing a song unto Christ God, Who divided the sea and guided the people whom He brought out from the slavery of Egypt, for He is glorified.*

Refrain: Have mercy on me, O God, have mercy on me *or* Glory to Thee, O our God, glory to Thee.

Accept the supplication of our unworthy lips, O Savior, and send down from Heaven unto the earth fruit-bearing rains, as Thou art the Lover of Mankind and greatly-merciful.

Now cleanse Thou our sins, O Lord, and turn away the wrath leading to righteousness which is upon us, O Savior; and grant rains from Heaven to water the earth.

Glory to the Father, and to the Son, and to the Holy Spirit:

Come, O men, and let us weep before the God of all, crying out with compunction: Forgive our iniquities, O Lover of Man, and send down rains from Heaven unto the thirsting land.

Now and ever and unto ages of ages. Amen.

Through thee we have come to know the Light, O Mother of God. Therefore, we entreat thee, and we propitiate thee: Cease not praying the Creator, and thy Son, to send rain unto the earth.

And after every Ode, the following are sung as Katavasia **(SPECIAL MELODY)**:

Deliver Thy servants from misfortunes, O Merciful One, for, with heartfelt fervor, we hasten unto Thee, the merciful Deliverer, the Lord Jesus *and* Master of all.

Save thy servants from misfortunes, O most-holy Virgin Theotokos, for after God we all hasten unto thee as unto an unshakeable wall and protection.

ODE 3

Irmos: *Make us firm in Thee, O Lord, Who by the Tree didst put sin to death, and plant the fear of Thee in the hearts of us who hymn Thee.*

O Lord Who holdest all of creation in the palm of Thy hand: As Thou art compassionate, hearken unto the prayer of Thy servants, and send down water upon all the earth.

As Thou art good and accommodating, as Thou hast an abyss of compassion, disdain not our prayer, but send unto us a peaceful rain.

Glory....

We have wasted the riches Thou hast given us. But, as Thou hast an abyss of compassion, O Lord, and art a good Father, have mercy and send seasonable rains unto the land.

Now and ever....

As thou hast boldness, O pure One, to propitiate Thy Son, the Lover of Mankind, implore Him that the land be given fruit-bearing rain through thy mediation.

At the conclusion of the Third Ode:

Lord, have mercy. *(thrice)*

ODE 4

Irmos: *I hymn Thee, O Lord, for I have heard the report of Thee and was afraid. Thou hast come and sought me who had gone astray. Therefore, I glorify Thy great condescension towards me, O Greatly-merciful One.*

Look down from on High, O Good One, upon us sinners, and grant, O Lord, Thy mercy unto all the earth; and send down richly Thy mercy, we pray, O Lover of Mankind.

Thy wrath has come down upon us who have sinned, O Lover of Mankind; the heavens have been shut that they not give rain unto Thine earth. Therefore, we, Thy servants, entreat Thee, that Thou not punish us in Thine anger, O Word.

Glory....

Opening the air at Thy command, O Lord, do Thou grant us rain, without restraint. Send it that it may produce abundant fruit, and that every living thing may be satisfied by Thy good pleasure.

Now and ever....

Thou wast the mother of our God, O Theotokos. Therefore, with faith we all beseech thee, O Sovereign Lady, for thou hast boldness: Entreat Him for all of us, that He may send water unto all the earth.

ODE 5

Irmos: *O Lord, the Giver of light and Creator of the ages, do Thou guide us in the light of Thy commandments, for we know none other God save Thee.*

By the prayers of all of us barren ones, O Savior, with tender heart do Thou hearken unto us who ever beseech Thee, and grant rain unto Thy thirsty land, as Thou only art the Lover of Mankind.

The Twelve Disciples, together with the Martyrs are praying unto God for us, that He deliver us from every necessity, wrath and affliction.

Glory....

Be Thou tender unto us in the time of temptations, O Lord, and save us from the threatening that has been laid upon us; and send Thine abundant rain unto the earth.

Now and ever....

All of us, the earthborn, in truth have thee now as a mediatress before God. Therefore, we pray: By thy shelter, O Pure One, save thy [habitation] from captivity.

ODE 6

Irmos: *Wallowing in an abyss of sin, I call upon the unsearchable abyss of Thy tender mercies: Bring me up from corruption, O God.*

As you have great boldness before the Lord, O multitude of Martyrs, pray that He now grant rain and an abundance of fruits unto all the earth.

By the prayers of Thy Disciples, O Lord, loose *and* remit our sins, we pray, and turn away Thy wrath from us; and grant rain unto the land.

Glory....

With spiritual love we entreat Thee, O Master *and* Lord, as Thou art gracious and the Lover of Mankind: Do Thou spare us and grant fruit-bearing rains to the thirsting land.

Now and ever....

Cease not entreating Thy Son for us, thy servants, we pray, O Most-pure Mother of God, that He bring peace and save us from every wrath.

At the conclusion of the Sixth Ode:

Lord, have mercy. *(thrice)*

ODE 7

Irmos: *The most-wise Children did not serve the golden form, but went themselves into the flame and reviled [the pagan] gods. They cried out in the midst of the flame, and the Angel moistened them with dew: Already the prayer of your lips has been heard.*

Knowing Thee, O Good One, as the Ruler of all souls, we pray: As Thou art good and the Lover of Mankind, do Thou spare, forgive and deliver us from the present righteous threatening, and, as Thou art gracious, send rain unto the thirsting land.

As once Thou didst deliver Manasseh, who repented, from the beast of bronze, and didst save him from a death-dealing circumstance, O Deeply-compassionate, Merciful One, do Thou also grant Thy mercy unto us, and protect us from plague and earthquake.

Glory....

As Thou art good and merciful, show loving-kindness now unto all of us who have sinned, transgressed and wrought unrighteousness.

Therefore, we entreat Thee with fear: Punish us not, both clergy and people, in Thy wrath, O Lover of Mankind, but send water unto the earth.

Now and ever....

All of mankind knows thee as a firm refuge and invincible weapon, O Mother of God, and we, thy servants, pray: Do thou deliver thy people and [habitation] from the threat of [enemies], from famine and plague, earthquake and all corruption.

ODE 8

Irmos: *O you works praise God as Lord, Who didst come down into the fiery furnace unto the Hebrew Children and didst transform the flame into dew, and highly exalt Him unto all the ages.*

With a word Elijah withheld rain from the land, and again, with a word, brought it down from Heaven. Therefore, we entreat Thee: By his prayers, O Compassionate One, send rain, without restraint, from Heaven unto the earth.

The ranks of the Fleshless Ones, Apostles, Prophets and Martyrs, the assembly of *Sainted* Priests and the multitude of Venerable Ones entreat Thee as Thou art the Fashioner of all things and Lord, that Thou save us who are crying out unto Thee.

Glory....

As Thou, being God, didst deliver Jonah from the beast and the sea and Daniel from the pit and wild beasts, O Good One, so now also hearken unto Thy servants, and deliver Thy people from every necessity.

Now and ever....

We now make effort in prayer unto the Theotokos who bore Thee, O Jesus, that Thou be compassionate and save Thy people that have sinned and again, with love, make haste unto Thee and highly extol Thee unto all the ages.

ODE 9

Irmos: *God the Word from God, Who in His ineffable wisdom didst come down to renew Adam who, through eating, had grievously fallen into corruption, became incarnate of the Holy Virgin for our sake, let us magnify in song, O faithful.*

The thirsty land and us, O Compassionate One, entreat Thy love for mankind, O Good One: Show mercy, O Master, as God Almighty, and grant unto us, as Thou art good, fruit-bearing rains, and save our souls.

Have mercy, O Merciful One, on the work of Thy hands, and as Thou art good, forgive us. Rebuke not Thy people in Thy wrath, but incline Thine ear and attend unto our supplications, and grant abundant rain unto Thine earth, O Lord.

Glory....

Do Thou deliver Thy [habitation] and all Thy people from every adversary, and grant us fruit-bearing rains, O Compassionate One, unto an abundance of every fruit; and send salvation, O Lover of Mankind.

Now and ever....

The Chaldean furnace with dew refreshed the Children dancing in the midst of the flame, prefiguring thee, O Theotokos. So now also do thou, with rain, refresh us who are in a raging, fiery furnace, O

Sovereign Lady, and save thy servants by thy prayers, O Mother of God, the Lover of Mankind.

And, immediately after the Katavasia:

It is truly meet to bless thee, O Theotokos, ever-blessed and most-pure and the Mother of our God. More honorable than the Cherubim, and more glorious, beyond compare, than the Seraphim: Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Then the Trisagion. O Most-holy Trinity....Our Father.... *Priest:* For Thine is the Kingdom.... *Choir:* Amen.

And these Troparia, **TONE 6**:

Have mercy on us, O Lord, have mercy on us, for laying aside all excuse, we sinners offer to Thee, as to our Master, this supplication: Have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit:

O Lord, have mercy on us, for in Thee have we put our trust. Do not be angry with us, nor remember our iniquities, but look down on us even now, as Thou art compassionate, and deliver us from our enemies; for Thou art our God, and we are Thy people; we are all the work of Thy hands, and we call on Thy name.

Now and ever and unto ages of ages. Amen.

O Blessed Theotokos, open the doors of compassion to us whose hope is in thee, that we may not perish, but be delivered from adversity through thee. For thou are the salvation of the Christian people.

And immediately the Priest says the Exclamation:

For holy art Thou, O our God, Who restest in the Saints, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And the immediately sings Holy God... (as at Divine Liturgy). *And at the conclusion of the singing of the Trisagion, the Deacon says:*

Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Fourth Tone:

(Prokeimenon, **TONE 4**:)

Saturate the furrows *of the earth, and* multiply its fruit. *(64:11)*

Choir: Saturate the furrows *of the earth, and* multiply its fruit.

Reader: **Vs.** In its showers *the crops* springing up shall rejoice. *(64:11)*

Choir: Saturate the furrows *of the earth, and* multiply its fruit.

Reader: Saturate the furrows *of the earth.*

Choir: *And* multiply its fruit.

Deacon: Wisdom.

Reader: The Reading from the Catholic Epistle of the Holy Apostle James.

Deacon: Let us attend.

*The Reader reads the Lesson from the **Apostol**:*

The Epistle of James (*Pericopes 56 & 57—James 5:7-9; 17-18*):

Brethren, be patient therefore, until the coming of the Lord. Behold, the husbandman waits for the precious fruit of the earth, and has long patience for it, until he receive the early and latter rain. Therefore, you also be patient; make firm your hearts, for the coming of the Lord draws nigh. Grumble not one against another, brethren, lest you be condemned. Behold, the Judge stands before the door! *[Pericope 57]* Elijah was a man subject to like passions as we are. And he prayed earnestly that it might not rain, and it rained not on the earth for the space of three years and six months. And he prayed again, and the heaven gave rain and the earth brought forth its fruit.

Priest: Peace be unto you.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: The Psalm of David: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 8**)

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** Thou shalt bless the crown of the year with Thy bounty, and Thy fields shall be filled with fatness. *(64:12)*

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** The beautiful places of the wilderness shall be enriched and the hills shall be girded with gladness. *(64:13)*

Choir: Alleluia. Alleluia. Alleluia.

Deacon: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Matthew.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

The Priest reads the Gospel:

The Gospel according to Matthew
(*Pericope 65—(Composite) Matthew 16:1-3; Luke 4:24-26; John 6:30-33*):

At that time, the Pharisees also with the Sadducees came unto Jesus, and testing Him, questioned Him that He would show them a sign from Heaven. He answered and said unto them, "When it is evening you say, 'It will be fair weather, for the sky is red.' And in the morning, 'It will be foul weather today, for the sky is red and lowering.' O you hypocrites, you can

discern the face of the sky, but can you not discern the signs of the times?" "Verily I say unto you, no prophet is accepted in his own country. But I tell you in truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land. But unto none of them was Elijah sent, except unto Zarephath, a city of Sidon, unto a woman that was a widow." They said therefore unto Him, "What sign showest Thou then, that we may see and believe Thee? What works dost Thou do? Our fathers ate manna in the desert; as it is written: 'He gave them bread from Heaven to eat.'" Then Jesus said unto them, "Verily, verily I say unto you, Moses gave you not that bread from Heaven, but My Father giveth you the true bread from Heaven. For the bread of God is He that cometh down from Heaven, and giveth life unto the world."

Choir: Glory to Thee, O our God, glory to Thee.

And immediately the Deacon, with great compunction, not quickly, in the hearing of all says this Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

O Lord Who desirest not the death of a sinner, but awaitest his turning back and repentance: Hearken unto us, we pray Thee.

O Lord Who liftest up the clouds from the ends of the earth: Do Thou command them to give peaceful rain unto it, we pray Thee.

O Lord Who summonest the waters of the sea and pourest them out upon the face of the whole land: Do Thou send down thy blessing upon us who are praying unto Thee.

O Lord Who coverest the heaven with clouds and preparest rain for the earth: Do Thou send down Thy mercy unto us who are praying unto Thee.

O Lord Who causest grass to sprout for the animals and herbs for the service of man: Do Thou save both men and animals, we pray unto Thee.

Do Thou grant abundant rain and peaceful clouds unto the earth, O Lover of Mankind, and save all things and us who are praying unto Thee.

Do Thou send down Thy rain upon *every* place entreating and praying *for it*, O Lover of Mankind, and unto us who are praying unto Thee.

O Compassion and Merciful Lover of Mankind: Be Thou compassionate and make us glad, we pray unto Thee.

Hearken unto us, O God, for Thy mercy is good, and have mercy on us out of Thy deep compassion, we pray unto Thee.

Then the Exclamation:

For Thou art a merciful God and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Again we pray that this city [*if a monastery:* this holy habitation *or* this town *or* this village] and every city and land may be preserved from famine, destruction, earthquake, flood, fire, the sword, locusts, hail, the invasion of [enemies] and

civil war, and from sudden death; that our God will be merciful, easily-entreated and accommodating, gracious and loving of mankind unto our sins, and that He will turn away and disperse all His anger that has seized hold of us, and will deliver us from His righteous threatening that has been laid upon us; and that He will send unto us gentle rain and will water the land with bounties, and show mercy unto us who are praying unto Him.

Choir: Lord, have mercy. *(40 times)*

Then the Priest says the Exclamation:

Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

PRAYERS IN TIME OF DROUGHT,

THE WORK OF KALLISTOS, PATRIARCH OF CONSTANTINOPLE

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

FIRST PRAYER:

O Master, Lord our God, Who didst hear Elijah the Tishbite because of his zeal for Thee, and for a time didst command that rain be held back from being sent unto the earth, and again at his prayer didst grant it fruit-

bearing rain: Do Thou Thyself, O Master of all, Who art being entreated, out of Thy deep compassion grant abundant rain unto Thine inheritance; and, overlooking our sins, do Thou send down Thy rains upon *every* place entreating and praying for it. Make glad the face of the earth, for the sake of Thy poor people and infants, and animals and all others, for they trust in Thee, that Thou wilt give drink unto them in due season. For Thou art our God, a God Who showeth mercy and saveth, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

SECOND PRAYER:

O Lord God Almighty, Who liftest the clouds from the ends of the earth, Who madest lightning in the rains, Who bringest up the winds from their storehouses, Who summonest the waters of the sea and pourest them upon the face of all the earth, we pray Thee, and we propitiate Thee, confessing our sins and entreating of Thee rich mercies: Do Thou command the clouds to rain, have compassion on all Thine earth, show loving-kindness unto old and young and infants sucking at the breast, unto Thy menservants and maidservants, unto sons and daughters, and all beasts of the earth, that it bring up for us bread for food and herb for the livestock. Accept Thou the prayers of all Thy people, and reject not the groans of the poor, neither rebuke us with Thine anger, nor punish us with Thy wrath, nor let Thy thirsting people be despoiled by famine. For every eye hopes on Thee that they will receive drink from Thee in due season. We trust in Thee, and knowing none other save Thee, we await from Thee rich mercies. For Thou art a good God and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

THIRD PRAYER:

O Lord, our God, we know that we are unworthy of Thy compassions, and that none of us are worthy to lift up our eyes and look upon Heaven, or to stand before Thee and pronounce our petition unto Thee. For how good can we make it, and have it received? For the sake of Thine immeasurable goodness, leading us from non-existence to existence, Thou hast honored us with Thine Image and Thou hast submitted all creation unto us. But we, being filled with such benefits, have presented ourselves as enemies, and have disdained the commandments of Thee, the Benefactor, and we have taken possession of impurity, a defiled life and filthy thoughts. And we have rejected, not only Thy love, but we carry each other like beasts, and we eat the flesh of each other through extortion and our unrighteous testimonies. How, then, are we worthy to receive Thy benefits? For Thou art righteous, and we are unrighteous; Thou lovest, and we hate; Thou art deeply-compassionate, and we are unmerciful; Thou art the Benefactor, and we are robbers. Who among us has fellowship with Thee that we may receive Thy good things? We confess Thy justice, we understand our condemnation; we proclaim Thy good deeds, we are guilty of a multitude of deaths. Behold, we abide under Thine activity and all are restrained by Thy hand; for it would be easy for Thine almighty hands to destroy us in the blinking of an eye. And how just it would be if we were consigned to destruction because of our intentions and our lives, O Most-righteous Judge, for none of us are worthy of Thine invincible graciousness and Thine ineffable benefits, O Master, Most-loving of Mankind. Therefore, having confidence in Thine unsearchable loving-kindness and Thy deep non-remembrance of evils, we who are ignorant and ungrateful, draw nigh unto Thee, the Benefactor: Offer us not a dry hand on account of our sins, nor crush us with the wounds of famine on account of our transgressions. But,

for the sake of Thy goodness grant the earth which Thou hast bounded, and Thine inheritance, abundant rain, and fill the bosom of the earth with Thy life-originating waters. For behold, this is laid upon us as a mother that has dry breasts; for if these breasts are deprived of milk, death is borne unto an infant. And in like manner if the furrows of the earth partake not of moisture, it makes the grass wither, corruption is born and it brings forth unto us pestilence and death. And from the dryness of heat, like the burning of a fever, sprouting things wither, foretelling the birth of destruction. But, do Thou visit it with Thy mercy, and render the air healthy with watery clouds; bedew the land with Thy rich rains and give it life with sprouts; and with the bringing in of good winds cause it to be abundant with fruits, and make it increase by Thy deep compassion. For, by this, Thou hast decreed that it sustain fleshly life. For if Thou dost not give it good things by Thine abundant rains, our land will not give up its fruit. But, according to the multitude of Thy compassions, hearken unto the supplication of us, Thine unworthy servants. For Thou art the Fountain of mercies and the Giver of good things, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

FOURTH PRAYER:

O Lord, Lord, Who, through Thy Prophet Elijah, didst resolve the dryness and didst water the face of the earth with the streams of rain, and didst nourish Thy people with an abundance of fruits: Do Thou Thyself now also, Who art being entreated because of Thy benevolent nature, grant peaceful rains to the earth that it might bear fruit in due season. For Thou art He that didst establish the waters in their places and didst cause the earth to be covered by them. Thou art He that didst command it to raise up various

fruits with which to satisfy us. Thou art He that, because of the sins of men in the time of Noah, didst open the deeps and the windows of Heaven, and didst overflow the earth for the destruction of all flesh. Thou art He that didst cover it with high waters. Thou art He that didst raise up clouds and didst command them to spill out drops of rain. Thou art He that didst bring in the waters of the sea and didst spill them upon the face of the earth. Thou art He that didst set bounds to the rains and, having limited the abundant rains, didst fill the rivers with water and didst water the earth and its furrows, for the increase on it of beautiful fruits. Thou art He that didst spill out water from the rock and didst change the bitter water into sweetness. The watery nature knows its Creator, it knows its Master, but it knows not its own fitting service. If it looks upon Thee as a Master that is angry with us, or, moving without limit, works destruction, or, being restrained, hides itself and brings about drought, and there occur fiery air, and the sprouting of the land is withered, we also fall into the hands of misfortunes. But if it again sees Thee, God the Lover of Mankind, benevolent and easily-entreated, it will prepare rains, and torrents will be borne down upon the earth; and the air will become benign, and the land, having heard Thy command, will sprout up abundant fruits from its sides. Therefore, we beseech Thee, the Creator and Fashioner of all things, saying: Have mercy on us, O Lord, have mercy on us, *and* remember that we are the work of Thy hands; attend to our weak nature, for Thou hast made us. Consider the groaning of the birds, the lowing of the cattle, the weeping of infants, the sobs of the young, the curses of the old, the deprivation of orphans, the loneliness of widows, the want of the poor, and the voice of supplication of all Thy people, and visit the earth and water it with torrents of rain. For it is deprived of moisture, its sprouts are withered, and men and animals are interdicted with destruction. Once, while bringing on watery destruction from boundless waters, Thou didst remember Noah who was borne in the Ark. And Thou didst remember him, and the birds, and the animals, and wild beasts, and creeping things, and Thou broughtest wind upon the earth, and the waters ceased. And Thou didst preserve Noah and the animals with him to be seed for a second world. And now, by holding back the dry winds, do Thou forbid famine and death. Do Thou remember the people that are placing their hope in Thee; remember also the animals, and bring dewy winds, and let the drought be forbidden;

and cause the earth to bear seed for the nourishment both of men and animals. And again count all of us worthy of care from Thee. For Thou art He that sprouteth grass for the cattle, *and* herbs for the service of man; and Thou art He that bringeth up bread from the earth, and spilleth out wine, and anointeth with oil the face of man. For receiving in abundance the good things given by Thee, with gladness of heart we glorify Thy graciousness: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

FIFTH PRAYER:

O Master, Lord Jesus Christ, our God, Who, by Thy word, didst bring all things out of nothingness, Who tookest dust from the earth and didst fashion man, and didst honor him with Thine Image and a rational soul, saying: Increase and multiply, and fill the earth; Who givest drink to animals and young ravens; Who also in Thy great and saving advent in the flesh, first with seven and then with five loaves didst satisfy many thousands: Do Thou Thyself, O All-good Master, by Thine All-acting and Much-giving right hand richly satisfy these, Thy people, calling upon Thy most-holy Name. Look down, O Lord, upon the poverty of Thy people; open Thou Thy hand and satisfy every living thing with benevolence; mercifully have compassion on all of us. For Thou only, O Master and Lover of Mankind, art the Father of us all, and unto Thee only do we lift up our eyes, as a suckling child unto his mother. For it was Thy word, O Most-good Master: "Ask, and it shall be given you; seek, and you shall find." *[Matt. 7:7]* Therefore, do Thou give unto us who are now supplicating, O Master, spiritual nourishment, together with that which is necessary for the flesh, and nourish Thy hungry people, granting seasonable rains and healthful winds and an abundance of various fruits unto the earth. Do Thou visit them that are afflicted with infirmities

and destruction, fever and various illnesses. Do Thou deliver this city [*if a monastery:* holy habitation *or* village *or* town], and every city and land from famine, destruction, earthquake, flood, fire, the sword and murder, granting us Thy mercies, through the grace of Thine unoriginate and consubstantial Father and Thy Most-holy Spirit of equal honor, through the prayers and supplications of the Most-blessed Theotokos, of Thine Apostles who preached God, and of all Thy Saints.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

SIXTH PRAYER:

O Lord Jesus Christ, our God, Who for the sake of our salvation didst will to bear flesh, that Thou mightest wondrously glorify rational nature: Out of Thine ineffable deep-compassion and graciousness, Thou didst promise to forgive them that, with true understanding, turn back from the depths of sin: (For when they shall look up to Thee in the manner of servants and with sincere fulfillment of Thy divine commandments, then also shall they be able to have Thee as a merciful and kindhearted God.) Now then, do Thou remit all our transgressions, and incline unto us Thine ear, and hearken unto us who are humble and sinful, as once Thou didst hearken unto Elijah the Tishbite, that with one utterance he might bind Heaven for the purification of the other disobedient people. Then, again employing Thy usual love for mankind, having commanded the clouds, Thou didst water the whole land with the water of grace. So also now, again through the supplications and warm prayers of Thy Saint, do Thou overlook our sins and transgressions, and accept our prayers, and, at this hour, hearken unto us who are warmly supplicating Thee, and resolve the dryness of this land through the confession and lamentation of Thy people, and send down upon us good rain, that being satisfied with water, our land may also give fruit in an acceptable time as nourishment for us and these obviously dumb animals.

Yea, O Lord, our God, hearken unto us Thy sinful and unworthy servants, and disdain not our supplication, neither let our transgression overcome Thy mercy. Rather, incline Thine ear, O Lord, and hearken unto us. Look upon the destruction, and show loving-kindness; look down from Thy holy abode; look upon the groaning of the poor; look upon the tender age of the infants wearied by extreme hunger; look upon the affront of innocent infants; look upon the mothers' wombs; look upon the breasts sucked dry by infants now dead; look also upon the young that have aged, as if in chains, given over into the hands of lawless ones. Overlook, therefore, our transgressions, whether known or unknown, whether of the mind or of the intention, and do not reject us utterly. For not only have we thirsted secretly for water, but for a multitude of other evils, on account of our sins. And we look unto Thee that a full and abundant rain be poured out upon us, and that Thou deliver this people from the captivity of Thy righteous anger. For we both entreat Thee and pray unto Thee, O Lover of Mankind, that Thou fillest our wells and fields with water, and that Thou waterest and fillest our spiritual fields to satisfaction with Thy good things, and that Thou fillest with water the wells, that is, our hearts, with gladness and ineffable joy and rejoicing; and that Thou deliverest us from the intolerable onrush of evil adversaries that has been laid upon us. For Thou art He that hast set free our souls and bodies, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

SEVENTH PRAYER OF PATRIARCH KALLISTOS, FOR DROUGHT AND CHANGING WINDS:

O Good Lord, the Lover of Mankind, with merely a word Thou madest all of creation and didst fashion a man from it, and thereafter, out of ineffable love for mankind didst accept and sanctify him that had fallen and

become a servant of sin, that the work of Thy hands not perish utterly; and Thou gavest him also Thy statutes and commandments, in remembrance of Thine Advent and divine Incarnation. Therefore, Thou didst labor and strive, and Thou didst hunger and thirst; Thou didst fill all of us with satisfaction because of our human weakness. And having gone in a boat and passing across the sea, Thou didst restrain monstrous waves and evil-bearing winds. And Thou didst bear to suffer all things, even unto the Cross and death. Thou didst suffer and wast tempted, that Thou mightest help us who are weak. Do Thou Thyself now also, O Holy King, Who didst accept our weakness out of love for mankind, show loving kindness unto us who are stormtossed exceedingly and weakened for lack of necessary things; bestow upon us Thy good things; water our land with pure water; grant winds that may bear fruit profitable for us. And as once Thou didst save Thy Disciples who were being swamped by the sea and evil-bearing winds, so now save us from the circumstance that has seized hold of us. Appease also now the raging of the sea; calm contrary winds by Thy divine command; grant unto us calm and rest from afflictions. Yea, O Lord Jesus Christ, our God: Do Thou behold and look down from Thy holy abode upon this vine which Thou hast planted by Thy right hand, and perfect it; and grant a right Spirit unto the transformation of the disasters that have come upon us, through the prayers of *Thy* Mother who bore Thee, and of all Thy Saints.

Choir: Amen.

Deacon: Wisdom.

Priest: Most-holy Theotokos, save us.

Choir: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest makes the customary Dismissal.

3.

A MOLIEBEN IN TIME OF FLOOD.

This Molieben has been adapted from one celebrated on November 14, 1824, in the city of St. Petersburg on the occasion of a great flood in that city.

At the conclusion of the Divine Liturgy, the Priest begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 142(3).*

Psalm 142(3)

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness, and enter not into judgment with Thy servant, for, in Thy sight, no man living shall be justified. For the enemy has persecuted my soul; he has humbled my life down to the ground; he has made me to sit down in darkness like those long dead.

My spirit, then, is overwhelmed within me; my heart within me is troubled. I remembered the days of old, I meditated on all Thy works, I mused on that which Thy hands have fashioned. I stretched forth my hands unto Thee; my soul thirsted after Thee like a waterless land. Hear me speedily, O Lord; my spirit has failed. Turn not Thy face from me, lest I be like them that go down into the pit.

Make me to hear Thy mercy in the morning, for in Thee have I hoped; show me the way, O Lord, wherein I should walk, for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord, for unto

Thee have I fled. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of righteousness.

For Thy name's sake, O Lord, Thou shalt give me life. In Thy righteousness Thou shalt bring my soul out of tribulation, and in Thy mercy Thou shalt cut off mine enemies, and destroy all them that afflict my soul, for I am Thy servant.

Thy good Spirit shall lead me in the land of righteousness.

According to a rubrical note in the ***Great Book of Needs (The* Great *Trebnik)***, the last verse, "Thy good Spirit...", is sung.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Alleluia. Alleluia. Alleluia. Glory to Thee, O God. *(thrice)*

Then the Deacon says the Great Litany:

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

That He will not destroy us in the anger of His threatening on account of our sins and transgressions, but will remember His mercies and compassions which are from everlasting and have mercy on us, let us pray to the Lord.

That He will not render unto us according to our sins nor punish us according to our transgressions, but, according to His great mercies and according to the multitude of His compassions, will reveal unto us His quick love for mankind and goodness, let us pray to the Lord.

That He will remember the covenant that He made with Noah and not destroy us with grievous wetness and the stormy breath of winds, but will mercifully spare His inheritance and appease the storm that is laid upon us and the disturbance of the air, and will give a seasonable and peaceful breath to the wind, let us pray to the Lord.

That He will mercifully hearken unto the voice of our prayer and deliver us from famine, destruction, earthquake, flood, fire, frost, the sword, the invasion of [enemies], civil war and every deathbearing wound, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And the Priest exclaims:

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then God is the Lord... *(***TONE 6***):*

Deacon: God is the Lord and hath revealed Himself to us! Blessed is he that comes in the name of the Lord. *(Ps. 117:27)*

O give praise to the Lord, for He is good, for His mercy endures forever. *(Ps. 117:1)*

Choir: *(After each)* God is the Lord and hath revealed Himself to us! Blessed is He that comes in the name of the Lord.

Deacon: Surrounding me, they compassed me about, but in the name of the Lord, I stood against them. *(Ps. 117:11)*

I shall not die, but live; and I shall declare the works of the Lord. *(Ps. 117:17)*

The stone which the builders rejected, this has become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. *(Ps. 117:22-23)*

*And these Troparia, (***SAME TONE***):*

Have mercy on us, O Lord, have mercy on us, for laying aside all excuse, we sinners offer to Thee, as to our Master, this supplication: Have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit:

O Lord, have mercy on us, for in Thee have we put our trust. Do not be angry with us, nor remember our iniquities, but look down on us even now, as Thou art compassionate, and deliver us from our enemies; for Thou art our God, and we are Thy people; we are all the work of Thy hands, and we call on Thy name.

Now and ever and unto ages of ages. Amen.

O Blessed Theotokos, open the doors of compassion to us whose hope is in thee, that we may not perish, but be delivered from adversity through thee. For thou are the salvation of the Christian people.

Then we begin the verses of the Psalm with sweet-singing in **TONE 6**, *singing after each verse the Troparion,* **TONE 6***:*

O Deeply-compassionate, Longsuffering and All-compassionate Lord, send down Thy mercy upon Thy people.

Psalm 6

O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath:

Have mercy on me, O Lord, for I am weak; heal me, O Lord, for my bones are troubled:

My soul also is greatly troubled; but Thou, O Lord—how long:

Return, O Lord, deliver my soul; save me for Thy mercy's sake:

For in death, there is none that remembers Thee; and in Hades who shall give praise unto Thee:

I toiled with my groaning:

Every night I will wash my bed; with my tears I will drench my couch:

Mine eye is troubled because of wrath; I am worn out because of all mine enemies:

Depart from me, all you that work iniquity, for the Lord has heard the sound of my weeping:

The Lord has heard my supplication; the Lord has accepted my prayer:

Let all mine enemies be put to shame and troubled; let them be turned back and greatly put to shame without delay:

Glory to the Father, and to the Son, and to the Holy Spirit.

(**SAME TONE**) As Thou art compassionate, O Lord, be kindhearted unto Thy people, *and* as Thou art longsuffering, overlook our transgressions, and have mercy on us.

Now and ever, and unto the ages of ages. Amen.

(Theotokion, **SAME TONE**) O Most-holy, All-hymned *and* Blessed Sovereign Lady, as thou art well-disposed, help us and have mercy on us.

Then the Little *Litany:*

Deacon: Again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each)*

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For Thine is the dominion, and Thine is the Kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Sirit, now and ever, and unto the ages of ages.

Choir: Amen.

And we begin the second stasis, in **TONE 6**, *with the Troparion after each verse:*

Show mercy, show mercy, O Merciful Lord, and have mercy on us.

And the verses of Psalm 101, with sweet singing:

Psalm 101(2)

O Lord, hear my prayer, and let my cry come unto Thee:

Turn not Thy face away from me:

In the day of trouble, incline Thine ear unto me:

In the day when I call upon Thee, answer me speedily:

For my days have vanished like smoke, and my bones have dried up like dry wood:

I was smitten like grass and my heart withered away, so that I forgot to eat my bread:

Because of the sound of my groaning, my bones have cleaved to my flesh:

I have become like a pelican of the wilderness, I became like a night owl in the ruins:

I have lain awake; I have become like a sparrow sitting alone upon the housetop:

All the day long mine enemies reproached me, and they that praised me swore an oath against me:

For I have eaten ashes, like bread, and mingled my drink with weeping:

Before the face of Thine indignation and Thy wrath. For having lifted me up, Thou hast cast me down:

My days are like a declining shadow; and I, like grass, am withered:

But Thou, O Lord, abidest forever, and Thy remembrance is from generation to generation:

Thou shalt arise and have mercy upon Sion:

It is the time to have compassion on her, for the *appointed* time has come:

For Thy servants have taken pleasure in her stones:

And they shall have pity on her dust:

And the nations shall fear the name of the Lord, and all the kings of the earth Thy glory:

For the Lord shall build up Sion, and He shall be made manifest in His glory:

He has regarded the prayer of the humble, and has not despised their supplication:

Let this be written for another generation, and the people that shall be created shall praise the Lord:

For He looked down from the height of His sanctuary; from Heaven the Lord looked down upon the earth:

To hear the groaning of them that are bound in iron fetters, to loose the sons of the slain:

To declare in Sion the name of the Lord, and His praise in Jerusalem:

When the peoples shall be gathered together, and *their* kings, to serve the Lord:

He answered Him in the way of his strength: The fewness of my days declare unto me:

Take me not away in the midst of my days; from generation to generation are Thy years:

In the beginning, O Lord, Thou didst lay the foundations of the earth, and the heavens are the work of Thy hands:

They shall perish, but Thou shalt endure:

And all, like a garment, shall grow old:

And like a cloak, Thou shalt fold them, and they shall be changed:

But Thou art the same, and Thy years shall not fail:

The sons of Thy servants shall abide:

And their seed for ever shall be guided aright:

Glory to the Father, and to the Son, and to the Holy Spirit.

(**SAME TONE**) As Thou art compassionate, O Lord, be kindhearted unto Thy people, *and* as Thou art longsuffering, overlook our transgressions and have mercy on us.

Now and ever, and unto the ages of ages. Amen.

(Theotokion, **SAME TONE**) O Most-holy, All-hymned *and* Blessed Sovereign Lady, as thou art well-disposed, help us and have mercy on us.

And the second Priest says *another Prayer. Then the* Little *Litany:*

Deacon: Again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each)*

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For Thou art a good God and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And we begin the third stasis, in **TONE 6**, *with the Troparion after each verse:*

As Thou art compassionate, O Lord, be kindhearted unto Thy people, *and* as Thou art longsuffering, overlook our transgressions, and have mercy on us.

And the verses of Psalm 129(30), with sweet singing:

Psalm 129(30)

Out of the depths have I cried unto Thee, O Lord; Lord, hear my voice:

Let Thine ears be attentive to the voice of my supplication:

If Thou, O Lord, shouldest mark iniquities, O Lord, who shall stand:

But there is forgiveness with Thee:

For Thy name's sake have I waited patiently for Thee, O Lord, my soul has waited patiently for Thy word:

My soul has hoped in the Lord:

From the watch of the morning until the night *watch*, from the watch of the morning:

Let Israel hope in the Lord:

For with the Lord there is mercy, and with Him is plenteous redemption:

And He shall redeem Israel from all his iniquities:

Glory to the Father, and to the Son, and to the Holy Spirit.

(**SAME TONE**) As Thou art compassionate, O Lord, be kindhearted unto Thy people, *and* as Thou art longsuffering, overlook our transgressions and have mercy on us.

Now and ever, and unto the ages of ages. Amen.

(Theotokion, **SAME TONE**) O Most-holy, All-hymned *and* Blessed Sovereign Lady, as thou art well-disposed, help us by Thy mediation, and have mercy on us.

Then Psalm 50(1):

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be

pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

And at the conclusion of the Psalm, the Singers immediately sing the Canon of Repentance to our Lord Jesus Christ, (**TONE 6**):

ODE 1

Irmos: *A Helper and Protector He is for me unto salvation. He is my God and I will glorify Him; the God of my fathers and I will exalt Him, for gloriously is He glorified.*

Refrain: Have mercy on me, O God, have mercy on me.

O Jesus, my Redeemer, as, in olden times, Thou didst cleanse from many transgressions the Harlot who repented with broken spirit, as Thou art merciful, so cleanse me of mine innumerable evils, I pray Thee.

Sailing in the vain thoughts of life, O Jesus, I have fallen into this cruel abyss and am drowning, from which delivering me, do Thou save.

Glory....

Absolve me, O Word, from the bonds of mine innumerable evils, that freely I may proceed in repentance on Thy righteous path, being guided to the tranquility of eternal joy.

Now and ever....

Show me the way of repentance, O Virgin, and turn me unto the pathway leading away from sin, that I may sing the praises of thee, the much-hymned parent of God.

ODE 3

Irmos: *Make firm on the rock of Thy commandments, O Lord, my faltering heart, for Thou only art holy and Lord.*

Look down on me with Thy merciful eyes when I am about to stand before Thee and be judged, O Lord Who alone art easily converted.

Accept my groaning from the depths of my soul, as Thou didst that of the Publican, and grant me repentance, O Savior, delivering me from every sin.

Glory....

Having washed away the evil filth of my heart, count me worthy to be shown unblemished before Thee in the fearsome day, as Thou art Most-good, O my Christ.

Now and ever....

O Theotokos, the setting-aright of them that have fallen, do thou raise me up who have fallen from the pit of mine evils, and establish me, O Sovereign Lady, on the rock of the commandments of God.

The Katavasia (**SPECIAL MELODY**)*:*

Deliver Thy servants from misfortunes, O Merciful One, for, with heartfelt fervor, we hasten unto Thee, the merciful Deliverer, the Lord Jesus *and* Master of all.

At the conclusion of the Third Ode:

Lord, have mercy. *(thrice)*

The Deacon says the [following] Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for our Metropolitan (*N.*); for our Bishop [Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

Again we pray for our brethren, the Priests, Priestmonks, and for all our brotherhood in Christ.

Again we pray for the blessed and ever-memorable founders of this holy temple [*if a monastery:* this holy habitation]; and for all our fathers and brethren, the Orthodox departed this life before us, who, here and in all the world, lie asleep *in the Lord*.

Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of the sins of the servants of God.

Again we pray for those who bring offerings and do good works in this holy and all-venerable temple; for those who labor and those who sing; and for all the people here present, who await Thy great and rich mercies.

Then the Priest says the Exclamation:

For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

ODE 4

Irmos: *Th Prophet heard of Thy coming, O Lord, and was afraid at how Thou wast to be born of a Virgin and revealed to men, he said: "I have heard the report of Thee and I was afraid." Glory to Thy power, O Lord.*

Grant me streams of tears, with which to dry up the fountains of my passions and to wash away the filth of every sin, O Compassionate and Greatly-merciful One, and to extinguish the eternal fire of Gehenna and the inextinguishable flame.

The scabs of my soul build up unceasingly because of my love for the sweet things *of this life*, and I remain unhealed, and not wanting to come to my senses, what will happen to me and what will I do? O Compassionate Christ, healing me, do Thou save me.

Glory....

The lying enemy has seduced me with the taste of sin, and has driven me far away from Thee, O Good One, and has made my bones as food. O Only Savior, take care to pull me back.

Now and ever....

O All-hymned Sovereign Lady, fill the thoughts of me, who am crying out to thee with a loud voice, with every joy, granting me consoling tears, the sweetness of repentance, and the knowledge of salvation.

ODE 5

Irmos: *Rising early in the morning from the night, O Lover of Mankind, I pray: Illumine me and guide me in Thy commandment, and teach me, O Savior, to do Thy will.*

Behold, I, Thy lazy servant who have concealed Thy talent, O Christ, and who have been devastated by the doing of evil passions, stand before Thee in repentance: Send me not, therefore, into the fire.

I who am Thy son by grace, O Deeply-compassionate Master, have been enslaved to the enemy, and have been driven away from Thee because of *my* prodigal life. Therefore, having turned me back, do Thou save me.

Glory....

O Fashioner of all things, Who didst cleanse the Harlot and the Lepers at Thy command: Do Thou cleanse my wretched soul, filthy with sin, and make it beautiful with radiant garments, I pray Thee, O Master.

Now and ever....

As thou art the impassible gateway, open unto me the gates of true repentance, I pray, and show me the pathway of repentance, O Pure One, Directress of all.

ODE 6

Irmos: *With all my heart I cried unto the compassionate God, and He heard me from the lowest depths of Hades, and brought my life out from corruption.*

Do not show me to be a joy to demons in the fearsome day, O Christ Jesus, that I not hear then the voice consigning me to the fire of Gehenna.

The enemy of the righteous has plunged me into the abyss of sins. But I make haste unto the depths of Thy compassions, O Jesus. Do Thou guide me now unto the Harbor of Life.

Glory....

I groan as the Publican, I weep as the Harlot, I cry as Peter, being drowned by the multitude of sins, O Christ. Do Thou give me a helping hand, and save me.

Now and ever....

O holy Theotokos, who gavest birth in the flesh unto the Holy Word Who alone sanctifieth all the Saints: Do thou sanctify my mind that always abides in evil deeds.

At the conclusion of the Sixth Ode the Deacon says the customary Little Litany:

Deacon: Again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each)*

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For Thine is the dominion, and Thine is the Kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Eighth Tone:

(Prokeimenon, **TONE 8**:)

O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath. *(6:2)*

Choir: O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath.

Reader: **Vs.** Turn not away Thy face from Thy child. *(68:18)*

Choir: O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath.

Reader: O Lord, rebuke me not in Thine anger:

Choir: Neither chasten me in Thy wrath.

Deacon: Wisdom.

Reader: The Reading from the Epistle of the Holy Apostle Paul to the Hebrews.

Deacon: Let us attend.

The Reader reads the Lesson from the Apostol:

The Epistle to the Hebrews (*Pericope 331 from center—Heb. 12:6-13*):

Brethren, whom the Lord loves He chastens, and scourges every son whom He receives. If you endure chastening, God deals with you as with sons; for what son is he whom the father chastens not? But if you be without chastisement, whereof all are partakers, then you are illegitimate children and not sons. Furthermore we have had fathers of our flesh who corrected us, and we were not put to shame. Shall we not far rather be in subjection unto the Father of Spirits, and live? For they chastened us for a few days as it pleased them, but He for our profit, that we might be partakers of His holiness. For no chastening for the present seems to be joyous, but grievous; nevertheless afterward it yields the peaceable fruit of righteousness unto them that are exercised thereby. Therefore, lift up the hands which hang down and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed.

Priest: Peace be unto you.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: The Alleluia in the Fifth Tone: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 5**)

Choir: Alleluia. Alleluia. Alleluia.

Reader: O God, Thou hast rejected us and hast broken us down. *(59:3)*

Choir: Alleluia. Alleluia. Alleluia.

Deacon: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Matthew.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

And immediately the Priest reads the Gospel:

The Gospel according to Matthew (*Pericope 27—Matt. 8:23-27*)

At that time, when Jesus had entered into a boat, His disciples followed Him. And behold, there arose a great tempest on the sea, insomuch that the boat was covered with the waves; but He was asleep. And His disciples came to Him and awoke Him, saying, "Lord, save us! We perish!" And He said unto them, "Why are you fearful, O you of little faith?" Then He arose and rebuked the winds and the sea, and there was a great calm. But

the men marveled, saying, "What manner of man is this, that even the winds and sea obey Him?"

Choir: Glory to Thee, O our God, glory to Thee.

And the rest of the Canon.

ODE 7

Irmos: *We have sinned, we have transgressed, we have wrought unrighteousness before Thee; we have not kept, neither have we followed that which Thou hast commanded us. But give us not up to destruction, O God of the fathers.*

Knowing Thy loving-kindness, knowing Thy longsuffering and gentleness, I who have sinned without bounds look upon Thy boundless mercy. Grant unto me the fruits of repentance, O Compassionate Christ, and save me.

Heal, O Compassionate One, my heart of the incurable passions; grant remittance of my debts; lighten the heavy burden, that with compunction I may ever glorify Thee, the God of the fathers.

Glory....

I, the wretched one, was conceived and born in iniquities, and I have sinned more than all men. But setting me aright, do Thou grant me time to turn back.

Now and ever....

Thou gavest birth unto Him before Whom the heavenly ranks stand with trembling, O Pure One, and Who was reconciled to men out of *His* goodness. Entreat Him diligently that He take pity on thy servants.

ODE 8

Irmos: *The hosts of Heaven glorify Him, and the Cherubim and Seraphim tremble* before Him*; let every breath and* all *creation sing, bless and highly exalt Him unto all the ages.*

I look upon the great riches of Thy compassions, O Christ, and, having sinned more than he, like David I cry out with him: O only Merciful One, quickly have mercy on me.

I pray for a good end and that a limit be set unto my evil deeds. And when the end comes, be not attentive unto my hardened heart, but do Thyself turn me back, O Word of God.

Glory....

Thou hast soiled thy hands with every evil deed, O my soul, and how shall I lift them up in converse unto God? Thou hast made thy feet a temptation, walking in shameful deeds; how dost thou not turn back in repentance on the ways of salvation?

Now and ever....

I, who am sick with the storms of sin, cry out unto thee, O Pure Sovereign Lady. Through thy mediation guide me unto saving repentance and a calm refuge, that I, who am always darkened with laziness, might see the light of salvation.

ODE 9

Irmos: *Ineffable nativity from a conception without seed; incorrupt fruit of a Mother who knew not a man: For the birth of God renews nature. Therefore, all generations magnify Thee in an Orthodox manner as Mother and Bride of God.*

O Jesus, Lover of Mankind, Who alone knowest our weakness, Who, on account of loving-kindness, didst clothe Thyself in it, desiring to strengthen it: Do Thou establish us, therefore, on the path of salvation, and cleanse me from the filth and sores of my evils, and save me.

As the Harlot, instead of deeds I bring unto Thee tears; as the Publican, standing with repentance, I cry out unto Thee; as the Canaanite Woman, I call out with humility; and as Peter who repented, I entreat forgiveness.

Glory....

I who am being saved shall magnify Thee with thanksgiving, O Christ. Look upon me who have received many wounds on my shoulders from the soul-harming enemy, and heal them as Thou didst him that had fallen among thieves, pouring out the wine and oil of Thy deep compassion on them, O Savior.

Now and ever....

Enlighten with thine illumining prayers unto thy Son and God Who was born of thee, O All-undefiled One us who are hymning thee with faith, and by thy mediation drive away from us the utter darkness and eternal torment.

And, immediately:

It is truly meet to bless thee, O Theotokos, ever-blessed and most-pure and the Mother of our God. More honorable than the Cherubim, and more glorious, beyond compare, than the Seraphim: Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Then the Trisagion. O Most-holy Trinity....Our Father.... *Priest:* For Thine is the Kingdom.... *Choir:* Amen.

And after the Exclamation, the Troparion to the Theotokos (**TONE 4**)*:*

O zealous Protectress, Mother of the Lord Most High, Thou dost pray to thy Son, Christ our God, for all, and thou workest salvation for all who have recourse to thy mighty protection. Protect all of us, O Lady, Queen and Sovereign, who are in misfortune and sorrows, burdened with many sins and in afflictions, and who are standing before thee, praying to thee tearfully with compunctionate spirits and contrite hearts before thy most-pure Image. For, without wavering, we have set our hope on thee, the Deliverer of all evil. Grant what is profitable to all and save all of us, O Theotokos Virgin, for thou art the divine Protection of thy servants.

And after these, the Deacon says this Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

We have committed deeds worthy of punishment, and Thy righteous judgment has overtaken us, O Lord. But spare, spare the people that have sinned, and turn away Thine anger that justly has taken hold of us, we fall down before Thee in repentance and humbly pray Thee, hearken and have mercy.

Let not watery storms drown us, O Lord, and let it not ravage the earth and kill us, Thy people, with famine. But as Thou art good, do Thou direct the rushing of the water, and, as Thou art mighty, do Thou command that it become a moderate course with healthful air, unto Thee Who art rich

in mercies and boundless in compassions, with broken hearts we pray Thee, hearken and have mercy.

Again we pray, that this city [*if a monastery:* this holy abode *or* town *or* village], and every city and land be preserved from famine, destruction, earthquake, flood, fire, the sword, the invasion of [enemies] and civil war; and that our good God Who lovest mankind be merciful and accommodating, that He will turn away all wrath that has taken hold of us, and will deliver us from His righteous threatening that has been laid upon us, and have mercy on us.

Again we pray that the Lord God will hearken unto the voice of supplication of us sinners, and have mercy on us.

Then the Priest says the Exclamation:

Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us attend, and with compunctionate hearts having inclined the knees of our souls and bodies, let us pray to the Lord.

Choir: Lord, have mercy. *(thrice)*

The Priest, having inclined his knees, with all attention and humbleness of heart, says this Prayer aloud:

O Lord Who alone art rich in mercies, and Who, out of deep goodness, hast inclined unto the supplications of us, Thy sinful and unworthy servants; Who arrangest everything that is profitable for us, and Who guidest aright our life by Thy most-merciful Providence; Who, in every way, desirest our salvation; Who, having a nature that is longsuffering and greatly-merciful, chastisest us and again showest mercy, and Who turnest punishment into good for us, that the work of Thy hands not be destroyed, but rather that it again be brought to a good beginning; Who considerest in every way how to save again and raise up them that have fallen from the pit: Do Thou Thyself, O Almighty Master, look down upon us and attend to the prayers of us sinners. For even if the multitude of our transgressions makes us bold, yet we dare not, without exception, to entreat forgiveness of sins. But knowing Thy love for mankind, deep compassion, great mercy, longsuffering, gentleness and truly-great goodness, *and* confident in the multitude of these things and in the riches of Thy goodness, we lift our hands and fervently cry out unto Thee: We have sinned, we have transgressed, we have been iniquitous, we have forgotten Thy commandments and we have walked with evil thoughts; and we have lived as ones unworthy of our calling and the Gospel of Thy Christ, and we have not imitated His Holy Passion with which He wearied Himself for us. For we have become a reproach to the name of Christians and the Church, we have fled away, all of us, we have become unprofitable, no one has given alms, or wrought justice and righteousness; none, not even one. Therefore, we have shut out Thy compassions and Thy love for mankind and the deep mercy of our God because of our wickedness and our evil intentions. Thou art good, but we have grievously sinned; Thou art longsuffering, but we remain unrepentant; and we know Thy goodness, even though we are senseless. Now, as ones small, with throbbing hearts we confess that whereby we have sinned. We believe that Thou art fearsome, and who is able to stand against Thee? The mountains tremble before Thee, and who is able to withstand the majesty of Thy arm? If Thou shouldest close Heaven, who is able to open it? And if Thou shouldest open Thine abysses, who is able to turn them back? To make poor and to make rich, to give life and to kill, to smite and to heal is easy before Thine eyes. But we have made ourselves fit for every punishment, we have sinned, and Thou hast justly been angered. But do Thou turn from

anger, O Lord; do Thou remit, O Lord; being merciful, O Lord, do Thou not give us over utterly on account of our transgressions. For Thy mercy is ineffable and Thy love for mankind is insurmountable, and the riches of Thy goodness is inexhaustible and abundant, on account of which having boldness, we implore and compunctively pray, bending the knees of our hearts: Do Thou restrain Thy righteous wrath and grant nourishment to the hungry, clothing to the naked, a refuge for orphans, health for the suffering, strength for the infirm, and drive away every sickness, every wound, and every necessity and affliction from Thy people. And free us all from misfortunes, O Thou Who preservest them that are in afflictions and Who always protectest, with Thine almighty hand, them that are bent down by cruel oppression and ruinous destruction. And if we turn away from transgression, do Thou Thyself guide us from every counsel of the evil one to repentance, and bestow every good gift unto them that are well-pleasing unto Thee: Through the prayers of her that gave birth unto Thee without knowing man, the Most-pure Mother of God, the Ever-Virgin Mary, the mediation of the Saints and our Guardian Angels. For Thou art the Fountain of mercies and the unsearchable Abyss of deep compassion, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Wisdom.

Priest: Most-holy Theotokos, save us.

Choir: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest (or Bishop) makes the customary Dismissal with the Cross.

4.

A MOLIEBEN SUNG IN TIME OF DEVASTATING EPIDEMIC AND DEATHBEARING PESTILENCE.

The Priest begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Clergy: Amen. O Heavenly King...; *and the Reader chants the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 37(8) or Psalm 90(1).*

Psalm 37(8)

O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath; for Thine arrows have pierced me, and Thou hast laid Thy hand heavily upon me. There is no healing in my flesh in the face of Thy wrath, nor is there any peace in my bones in the face of my sins. For my transgressions have gone over my head; as a weighty burden have they pressed heavily upon me. My wounds are foul and festering in the face of my foolishness. I have suffered and been utterly bowed down; all the day long I have walked in sadness. For my loins are filled with mockings, and there is no soundness in my flesh. I have been afflicted and humbled beyond measure; I have cried out from the groaning of my heart.

O Lord, before Thee is all my desire, and my groaning is not hidden from Thee. My heart is troubled, my strength has failed me; and the light of mine eyes, even this is not with me. My friends and my neighbors drew near before me and stood *silently*, and my kinsmen stood afar off. And they that sought after my soul used violence; they also that sought evils for me spoke vain things and imagined deceits all the day long. But as for me, like a deaf man, I heard *them* not, and was like one without speech that opens not his lips. And I became as a man that hears not, and in whose mouth are no reproofs.

For in Thee, O Lord, have I hoped; Thou wilt hearken unto me, O Lord, my God. For I said: Let not mine enemies rejoice over me. Yet, when my feet slipped, they boasted against me. For I am ready for wounds, and mine affliction is continually before me. For mine iniquity will I declare, and I will take heed concerning my sin. But mine enemies live and are made stronger than I, and they have multiplied that hate me wrongfully. They that render me evil for good slandered me because I followed after good. Forsake me not, O Lord my God, depart not from me. Attend unto my help, O Lord of my salvation.

Psalm 90(1)

He that dwells in the help of the Most High shall abide in the shelter of the God of Heaven. He shall say unto the Lord: Thou art my Protector and my Refuge; He is my God, and I will hope in Him. For He shall deliver thee from the snare of the fowler and from the troubling word. With His shoulders He will overshadow thee, and under His wings shalt thou trust; with a shield will His truth encompass thee.

Thou shalt not fear the terror of the night, nor the arrow that flies by day, nor that which walks about in the darkness, nor calamity and the demon of noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh unto thee. Only with thine eyes shalt thou behold and see the reward of sinners.

For Thou, O Lord, art my hope; Thou hast made the Most High Thy refuge. No evil shall come unto thee, and no wound shall come nigh unto thy body; for He shall give His angels charge over thee, to keep thee in all thy ways. On their hands shall they bear thee up, lest thou dash thy foot against a stone. Upon the asp and the basilisk shalt thou tread, and thou shalt trample underfoot the lion and the dragon.

For he has set his hope on Me, and I will deliver him; I will shelter him, because he has known My name. He shall cry unto Me, and I will hear Him; I am with him in affliction; I will rescue him and glorify him. With length of days will I satisfy him, and I will show him My salvation.

Glory...now and ever.... Alleluia.... *(thrice)*

And the Deacon immediately says the Great Litany:

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

Then the following are added:

That He will not remember the transgressions and temptations of us sinners and His unworthy servants, but that He will mercifully cleanse our sins and avert His wrath righteously incited against us, let us pray to the Lord.

That He will not rebuke us in anger nor punish us with wrath, but will remember that we are flesh (whose breath, when it departs, shall not return), and will mercifully spare our souls from death, let us pray to the Lord.

That He will not come in judgment unto His servants and will not look down upon our transgressions, but will cleanse them and be merciful and spare the people that have sinned, let us pray to the Lord.

That He will remember His compassions and mercies that are from eternity, and not remember the sins of our youth and ignorance, and will have mercy on us, let us pray to the Lord.

That He will hearken unto our voice from His holy temple and will heal the sickness unto death that has taken hold of us; and that He will dry up the streams of transgression troubling us, let us pray to the Lord.

That He will quickly pull us out from the snares of death and will deliver us from the sicknesses of Hades, let us pray to the Lord.

That He will mercifully prolong for His servants time for repentance and not afflict them grievously as the barren fig tree, but out of kindheartedness will sprinkle and water them with the dew of loving-kindness, out of love for mankind in expectation of the fruits of repentance and our conversion, let us pray to the Lord.

That He will raise us up from the gates of death and the uplifted sword and the bending of its bow, and in it the vessels of death righteously prepared against us, with bitter arrows; and that He will mercifully turn them away from us that we not be destroyed, let us pray to the Lord.

That He will hearken unto our prayer and attend to our supplication, and not remain silent unto our tears, but will forgive us, that, lying down, we not depart and henceforth have no being, let us pray to the Lord.

That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And the Priest exclaims:

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately, God is the Lord... *is sung* **(TONE 2)**:

Deacon: God is the Lord and hath revealed Himself to us! Blessed is he that comes in the name of the Lord. *(Ps. 117:27)*

O give praise to the Lord, for He is good, for His mercy endures forever. *(Ps. 117:1)*

Choir: *(After each)* God is the Lord and hath revealed Himself to us! Blessed is He that comes in the name of the Lord.

Deacon: Surrounding me, they compassed me about, but in the name of the Lord, I stood against them. *(Ps. 117:11)*

I shall not die, but live; and I shall declare the works of the Lord. *(Ps. 117:17)*

The stone which the builders rejected, this has become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. *(Ps. 117:22-23)*

Then the Troparion **(TONE 2)**:

In Thy wrath, O God, remember Thy compassions, for we are dust and ashes, whose breath, when it departs, shall not return, and rebuke us not in Thine anger that we not be utterly destroyed. But spare our souls, as Thou only art merciful. *(twice)*

Glory...now and ever...*(Theotokion)*:

(TONE 4) O zealous Protectress, Mother of the Lord Most High, Thou dost pray to thy Son, Christ our God, for all, and thou workest salvation for all who have recourse to thy mighty protection. Protect all of us, O Lady, Queen and Sovereign, who are in misfortune and sorrows, burdened with many sins and in afflictions, and who are standing before thee, praying to thee tearfully with compunctionate spirits and contrite hearts before thy most-pure Image. For, without

wavering, we have set our hope on thee, the Deliverer of all evil. Grant what is profitable to all and save all of us, O Theotokos Virgin, for thou art the divine Protection of thy servants.

Then Psalm 50(1):

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

And after the Psalm, we begin the Canon to the Most-holy, Consubstantial, Lifegiving and Undivided Trinity **(TONE 8)**:

ODE 1

Irmos: *The staff of Moses working wonders in days of old, marking the sea in cross-wise form, struck and divided it, and drowned Pharaoh driving his chariot, while it saved fugitive Israel who passed by on foot, singing a song unto God.*

Refrain: O Most-holy Trinity, our God, glory to Thee.

O All-acting, of One Essence, Co-enthroned, Equal-in-power and Thrice-radiant Glory, Incomprehensible Father, Son and Holy Spirit: Free Thy servants from grievous sickness, that we may glorify Thee with thanksgiving.

The storm of sins hast cast me into the depths of infirmities and frequent sickness tosses me, the wretched one, as a tempest. O Holy Trinity, Might Equal-in-power, having loving-kindness, save me who am grievously wasted.

Glory to the Father, and to the Son, and to the Holy Spirit:

From the sins that have seized us, O Undivided Trinity, deliver us, Thy servants, extinguishing with the dew of Thy mercy the fever of my grievous sickness, and grant health that we may glorify Thee in an Orthodox manner.

Now and ever and unto ages of ages. Amen.

(Theotokion) Having borne in thy womb the Deliverer, All-acting One and Lord Who didst bear our infirmities, O All-pure One, entreat Him, therefore, that He deliver thy servants from grievous infirmities, O only Helper of Mankind.

ODE 3

Irmos: *O Lord, Creator of the vault of Heaven, and Builder of the Church: Do Thou establish me in the love of Thee, O Summit of desire, O Confirmation of the Faithful, O only Lover of Mankind.*

The Heavenly Intelligences and the Angelic Ranks, the Thrones, Principalities, Powers and Dominions entreat Thee, the Good One and Savior: Free Thy servants from destructive illness.

That Thou mightest show the depths of Thy love for mankind on all, O Almighty Master, do Thou free Thy servants from deathbearing illness and grievous sickness, O Only Longsuffering One.

Glory....

As you stand before God, O ministering Spirits, Angels and Archangels, entreat Him that He appease sickness, disperse sorrows, and deliver from deathbearing wounds.

Now and ever...*(Theotokion)*:

Christ God Who wast born of thee, showed Thee a healing Fountain and an abyss of good things, O undefiled Maiden. Therefore, deliver thou thy servants who are drowning in a storm of sickness.

At the conclusion of the Third Ode:

Lord, have mercy. *(thrice)*

And after the 3rd and 6th Odes, only, the following is sung as Katavasia **(SPECIAL MELODY)**:

Deliver Thy servants from misfortunes, O Greatly-Merciful One, for, with heartfelt fervor, we hasten unto Thee, the merciful Deliverer, the Master of all, God glorified in the Trinity.

Then the Deacon says the Augmented Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

Again we pray for our brethren, the Priests, Priestmonks, and for all our brotherhood in Christ.

Again we pray for the blessed and ever-memorable founders of this holy temple [*if a monastery:* this holy habitation]; and for all our fathers and brethren, the Orthodox departed this life before us, who, here and in all the world, lie asleep *in the Lord*.

Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of the sins of the servants of God.

Again we pray for those who bring offerings and do good works in this holy and all-venerable temple; for those who labor and those who sing; and for all the people here present, who await Thy great and rich mercies.

Then the Priest says the Exclamation:

For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Sedalen, **TONE 2**:

Reject not utterly Thy people that have sinned, O Master, neither turn away Thy mercies and compassions from us. But as Thou art an abyss of compassion and a gulf of loving kindness, accept our prayers and deliver us from the misfortunes and necessities that have been laid upon us, for Thou only art condescending.

ODE 4

Irmos: *Thou art my strength, O Lord, Thou also art my power, Thou art my God, Thou art my joy, Who without leaving the bosom of the Father, also visited our poverty. Therefore, with the Prophet Habakkuk I cry out unto Thee: Glory to Thy power, O Lover of Mankind.*

Truly now the shadow of death has come around *us* and we draw near unto the gates of Hades. But do Thou, O Savior Who art mighty, having raised us up, reveal Thy mercies, saving us who have cried out with undoubting faith: Glory to Thy power, O Lover of Mankind.

O Mystics of Christ and Apostles, you Eyewitnesses and Preachers who have received the gift of healing, and who are spiritual physicians: Entreating Jesus, the Master, Deliverer and Lord, lead me up from necessity, and from the sickness that has seized me.

Glory....

The storm of sins now has overtaken us, waves of sickness overcome us, and frequent illness is destroying us; for afflictions and disease have found us the wretched ones. O Apostles of the Lord, by your prayers bestow a helping hand.

Now and ever...*(Theotokion)*:

All of us who *are suffering* grievous sicknesses and frequent blows fall down before thee, O Pure Virgin. With thy mighty protection, save us all. Show compassion, O Bride of God; deliver us from pestilence and grievous infirmities, and heal our illnesses, O Sovereign Lady.

ODE 5

Irmos: *Why hast Thou cast me from Thy face, O Never-setting Light? And why hast the alien darkness covered me, the wretched one? But turn me back, I pray Thee, and guide my paths unto the light of Thy commandments.*

With your sweet prayers having drowned the sea of delusion, O sacred Prophets, now transform all the bitterness of the present devastating sickness into the sweetness of divine strength.

At Thy command, O Lord, we have been pierced with the arrows of infirmities, and Thy hand hast been laid heavy upon us. As the compassionate God, show compassion on all of us by Thy mercy, through the prayers of Thy Holy Martyrs.

Glory....

As in ancient times, at Thy command, Thou didst raise up the dead son of the widow, O Word, having delivered Thy servants from grievous sickness as Thou only art good and merciful, do Thou grant us life, O only Lover of Mankind.

Now and ever...*(Theotokion)*:

With great wrath the storm of life has overtaken me in the night, and the darkness of sickness has covered me, O Virgin. But do thou shine upon me the light of refreshment, O most-pure One, and guide me to the light of strength.

ODE 6

Irmos: *Do Thou cleanse me, O Savior, for many are my transgressions, and lead me up from the abyss of evil, I pray Thee, for I have cried out unto Thee. And do Thou hear me, O God of my salvation.*

We are lying in the depths of the sea of sickness, and the waves of destructive misfortunes overcome us. O Lord and Guide, extending a helping hand, do Thou save us now.

As in ancient times, with a divine gesture, Thou didst draw up the Paralytic from the infirmity of sickness, the bed of afflictions and weighty illness, showing compassion, do Thou grant health, O Greatly-merciful One.

Glory....

The ranks of Prophets, an assembly of Apostles, and a regiment of Martyrs now entreat Thee, O Only Greatly-merciful One, on behalf of Thy people: O Good One, have compassion on them.

Now and ever...*(Theotokion)*:

O Mary, pure Treasury of virginity: Do thou thyself cleanse us, and deliver us from the infirmities, afflictions and sicknesses that have now seized us, that, with faith, we may glorify thee.

Then: Deliver Thy servants... *as after the 3rd Ode. And the Deacon says the Little Litany:*

Deacon: Again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each)*

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For Thou art the King of peace and the Savior of our souls, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the Exclamation, the Kontakion, **TONE 6***:*

The torments of Hades have encompassed us, and the darkness of death covers us, and as wax before the fire, our days melt before the face of Thine anger, O Lord. But as Thou art compassionate, remember mercy in Thy wrath, and spare Thy people, that being alive, in repentance we may glorify Thee as the only Lover of Mankind.

Deacon: Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Fourth Tone:

(Prokeimenon, **TONE 4**:)

O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath. *(37:2)*

Choir: O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath.

Reader: **Vs.** For Thine arrows have pierced me, and Thou hast laid Thy hand heavily upon me. *(37:3)*

Choir: O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath.

Reader: O Lord, rebuke me not in Thine anger:

Choir: Neither chasten me in Thy wrath.

Deacon: Wisdom.

Reader: The Reading from the Epistle of the Holy Apostle Paul to the Hebrews.

Deacon: Let us attend.

*The Reader reads the Lesson from the **Apostol**:*

The Epistle to the Hebrews (*Pericope 331 from center—Heb. 12:6-13*):

Brethren, whom the Lord loves He chastens, and scourges every son whom He receives. If you endure chastening, God deals with you as with sons; for what son is he whom the father chastens not? But if you be without chastisement, whereof all are partakers, then you are illegitimate children and not sons. Furthermore we have had fathers of our flesh who corrected us, and we were not put to shame. Shall we not far rather be in subjection unto the Father of Spirits, and live? For they chastened us for a few days as it pleased them, but He for our profit, that we might be partakers of His holiness. For no chastening for the present seems to be joyous, but grievous; nevertheless afterward it yields the peaceable fruit of righteousness unto them that are exercised thereby. Therefore, lift up the hands which hang down and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed.

Priest: Peace be unto you.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: The Alleluia in the Fourth Tone: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 4**)

Choir: Alleluia. Alleluia. Alleluia.

Reader: The pangs of death surrounded me, and the torrents of iniquity troubled me. *(17:5)*

Choir: Alleluia. Alleluia. Alleluia.

Reader: The pangs of Hades encompassed me; the snares of death have overtaken me. *(17:6)*

Choir: Alleluia. Alleluia. Alleluia.

Deacon: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Luke.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

And immediately the Priest reads the Gospel:

The Gospel according to Luke (*Pericope 16—Luke 4:38-44*):

At that time, Jesus entered into Simon's house. And Simon's wife's mother was taken with a great fever, and they entreated Him for her. And standing over her, He rebuked the fever, and it left her. And immediately having arisen, she ministered unto them. Now when the sun was setting, all those who had any sick with diverse diseases brought them unto Him; and He laid His hands on every one of them, and healed them. And demons also came out of many, crying out and saying, "Thou art Christ, the Son of God!" And He, rebuking them, suffered them not to speak; for they knew that He was Christ. And when it was day, He departed and went into a desert place. And the people sought Him and came unto Him and would have held Him, that He should not depart from them. But He said unto them, "I must preach

the Kingdom of God to other cities also, for therefore am I sent." And He preached in the synagogues of Galilee.

Choir: Glory to Thee, O our God, glory to Thee.

And the rest of the Canon.

ODE 7

Irmos: In days of old the fire in Babylon was put to shame at the descent of God. Therefore, the Children dancing with joyful feet in the furnace, as in a flowery meadow, sang: Blessed art Thou, O God of our fathers.

The furnace of boundless sickness burns me, and the wasting flame of fever consumes me, the most shameless one, unceasingly. But with the dew of Thy mercy, O Savior, refresh me who am crying out: Blessed is the God of our fathers.

O Prophets, Apostles, assembly of Martyrs, and divine Disciples: By your prayers appease the sicknesses of us who are afflicted, and grant health unto us who are crying out: Blessed is the God of our fathers.

Glory....

Having resurrected Lazarus with a word, now having raised us up from grievous infirmities as from the grave, give us life, O Lord, that we may sing a song of thanksgiving: Blessed is the God of our fathers.

Now and ever...*(Theotokion)*:

As thou art compassionate and the Mother of the All-compassionate One, showing loving kindness, do thou deliver thy people who are

calling upon thy mercies, O Virgin, and crying out: Blessed is the God of our fathers.

ODE 8

Irmos: The Chaldean tyrant in his rage caused the furnace to be heated seven-fold for the Pious Ones. But, having seen them saved by a better Power, he cried out unto the Creator and Deliverer: You Children, bless, you Priests, sing praises, you people, highly exalt Him unto all the ages.

With painful groans, from the bed of our sickness and from wasting infirmities, we cry out unto Thee, the Lover of Mankind, and now looking with sincere eyes, we entreat health: Do Thou visit us, O Savior, and lift us up to sing: O you people, highly exalt Him unto all the ages.

O Thou Who mercifully didst clothe Thyself in our weakness and didst deign to compare Thyself to man: By the prayers of Thy Venerable Ones, do Thou save us who are in despair, and raise us from the grave of despondency to sing: O you children bless, O you priests sing, O you people highly exalt Him unto all the ages.

Glory....

As the Establisher of *human* nature, and the Dispenser of healings, having a depth of compassion and an abyss of loving-kindness, O Longsuffering One, with Thy visitation do Thou visit Thy people in their devastating sickness, and give them life that they may sing: O you priests bless, O you people highly exalt Him unto all the ages.

Now and ever...*(Theotokion)*:

O All-undefiled One, mighty Help and powerful Assistance, O Hope of the despairing: Do thou visit thy servants who are suffering

painfully; lighten the weight of bitter sickness; drive away the pains of wasting necessity; and save thy servants, O Virgin Theotokos.

ODE 9

Irmos: Heaven was struck with awe and the ends of the earth were amazed, for God didst reveal Himself in the flesh unto men, and thy womb became more spacious than the heavens. Therefore, the commanders of men and angels magnify thee, the Theotokos.

O Immortal One Who hast wrought great wonders without number: As Thou art merciful, do Thou show Thy mercy on Thy servants, O God, and free us now from the sickness that has seized us, through the prayers of her that gave Thee birth and the ranks of Thy Martyrs.

Through the prayers of Thine Angels, Archangels, Prophets, Apostles, Martyrs, Venerable Ones, Hierarchs and Hieromartyrs, do Thou turn the weeping of Thy servants into joy, O Almighty One; heal the sickness, lighten the pain and grant us health.

Glory....

I beseech Thee the Physician of souls and bodies, and the Lord rich in mercies: Do Thou heal my many passions, and the pains that have taken me and afflicted me, as Thou art good and alone art the Benefactor; and save us who are magnifying Thee with a pure faith.

Now and ever...*(Theotokion)*:

O Virgin Theotokos, who gave birth to the Compassionate and Merciful One, the Master, Creator and Lord: Do thou show thy customary compassion on me, and deliver me from the grievous sickness that is wasting my soul, and grant me health, that I may magnify thee unceasingly.

And, immediately:

It is truly meet to bless thee, O Theotokos, ever-blessed and most-pure and the Mother of our God. More honorable than the Cherubim, and more glorious, beyond compare, than the Seraphim: Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Then the Trisagion. O Most-holy Trinity....Our Father.... *Priest:* For Thine is the Kingdom.... *Choir:* Amen.

And these Troparia, **TONE 6**:

Have mercy on us, O Lord, have mercy on us, for laying aside all excuse, we sinners offer to Thee, as to our Master, this supplication: Have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit:

O Lord, have mercy on us, for in Thee have we put our trust. Do not be angry with us, nor remember our iniquities, but look down on us even now, as Thou art compassionate, and deliver us from our enemies; for Thou art our God, and we are Thy people; we are all the work of Thy hands, and we call on Thy name.

Now and ever and unto ages of ages. Amen.

O Blessed Theotokos, open the doors of compassion to us whose hope is in thee, that we may not perish, but be delivered from adversity through thee. For thou are the salvation of the Christian people.

Then the Deacon *says the Augmented Litany:*

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

We have sinned and we have transgressed, and therefore Thy righteous anger has visited us, O Lord, our God; and the darkness of death has encompassed us and we have drawn nigh unto the gates of Hades. But, with compunction, we cry out unto Thee, our God, in our infirmities: Spare, O spare Thy people, and destroy us not utterly, humbly we pray Thee, hearken and have mercy.

O Lord Who rulest by life and by death: Do Thou not enclose the souls of Thy servants in death, but turn aside from wrath and forsake anger, for our days vanish like smoke, and our strength has wasted away, and we are perishing utterly because of our sins. Be Thou merciful unto Thy servants who are repenting with tears, we pray Thee, hearken and have mercy.

Remember that we are flesh, O Lord, whose breath, when it departs, shall not return, and mercifully turn aside Thy wrath that has justly taken hold of us, by which, as with a sword, Thou hast grievously visited us. Do Thou set aright the pain and appease the wounds that suddenly are destroying us. For the dead do not praise Thee, neither all them that have descended into Hades. But we, the living, praise Thee, and,

groaning with pain in our hearts, we pray Thee, hearken and have mercy.

More than all others we have sinned against Thee and we have transgressed, O Master, and if we have not acquired repentance, instead of repentance accept our offering. And having set Thyself to mercy, as Thou art almighty, free Thy servants from deathbearing sickness and grievous afflictions, groaning in pain we pray Thee, quickly hearken and have mercy.

Remember not the transgressions and unrighteousness of Thy people, and enter not into judgment with Thy servants, neither incline with wrath because of Thy servants. If Thou markest iniquities, O Lord, who can stand? For we are dust and ashes, and our substance is as nothing before Thee. But as Thou art compassionate and the Lover of Mankind, show loving kindness and do not destroy us in Thine anger on account of our transgressions, we pray Thee, O Most-good God, hearken and have mercy.

O Thou Who desirest not the death of sinners, but that they turn back and live, as the Fountain of Life, give life unto us who are worthy of death by Thy righteous judgment. For Thou art God, Who rulest by life and by death. Destroy us not in the wrath of Thy threatening, with great lamentation in the affliction of our hearts, and with tears, we pray Thee, hearken and have mercy.

Look down with mercy upon the affliction of Thy people, O Lord, and, showing loving-kindness, with Thine outstretched arm, do Thou command the Angel that is destroying us, as once in the time of David Thou didst give command, that it is enough and stay his hand, that he not destroy us utterly. For we also, confessing unto Thee in repentance, as did

David, cry out: We have sinned and we have transgressed, and none of us are worthy of Thy tender mercy. But as Thou art compassionate, do Thou Thyself, Who alone art being entreated because of Thy loving-kindness, show Thine ancient mercy, and spare the people and the sheep of Thy pasture, we pray Thee, quickly hearken and have mercy.

Then the Priest says the Exclamation:

Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: With compunction, again and again on bended knees, let us pray to the Lord.

Choir: Lord, have mercy. *(thrice)*

The Priest, having inclined his knees, with all attention and humbleness of heart, says this Prayer aloud:

O Lord, our God, look down from Thy Holy Heaven on the supplication of us, Thy sinful and unworthy servants, who have angered Thy graciousness by our transgressions, and have provoked Thy deep compassion, and enter not into judgment with Thy servants. But do Thou turn aside Thy fearsome anger that justly has seized us, appease the destructive threatening, avert Thy terrible sword that, although invisible, is cutting us grievously, and spare Thy poor and needy servants. Enclose not with death the souls of us who have fallen down in repentance with broken hearts and tears before Thee, our kindhearted, condescending and accommodating God.

For Thine it is to show mercy and to save, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Wisdom.

Priest: Most-holy Theotokos, save us.

Choir: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest makes the customary Daily Dismissal (or Festal Dismissal, if appropriate).

5.

THE ORDER OF SUPPLICATION IN TIME OF RUINOUS PESTILENCE OF LIVESTOCK.

Having come to the place where the soulless livestock are, the Priest, putting on his Epitrachelion, begins, as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 69(70).*

Psalm 69(70)

O God, attend unto my help; O Lord, make haste to help me. Let them be put to shame and confounded that seek after my soul. Let them be turned back and brought to shame that desire evils for me. Let them be turned back at once and brought to shame that say unto me: Well done! Well done! Let all rejoice and be glad in Thee that seek after Thee, O God; and let them that love Thy salvation say continually: The Lord be magnified. But I am poor and needy; O God, do Thou help me. Thou art my Helper and my Deliverer; O Lord, do not tarry.

Glory...now and ever.... Alleluia.... *(thrice)*

After this, looking toward the east, with all the sick livestock before him, he says:

Let us pray to the Lord.

Choir: Lord, have mercy.

He reads over them this Prayer:

O Lord, our God, O God powerful and strong, Who hast the power of life and death, and Who savest both man and beast; Who, quickly hearing all the faithful calling upon Thee, also mercifully fulfillest their petitions: We, Thine unworthy servants, falling down with faith, humbly, with contrite hearts, pray Thee and implore Thee: Do Thou look down mercifully on these beasts, seized by serious infirmities and grievous sickness, and by the power of Thy blessing, quickly heal them, and appeasing the sickness, transform the malignant air afflicting them into healthful air. And drive Thou away everything *unhealthy* that is in them, whether from demonic activity of the evil one, from witchcraft, from enchantment, or from some other great evil purpose or violent, diabolical evil thing brought against them. And grant unto them life, health and healing, for the sake also of Thy poor, faithful people who are crying out unto Thee with us, and who have entreated mercy from Thy goodness: Through the prayers of our most-pure Theotokos and Ever-Virgin Mary; by the power of the honorable and lifegiving Cross; by the protection of the bodiless Powers of Heaven; of the honorable and glorious Prophet, Forerunner and Baptist John; of the holy glorious and all-praised Apostles; of the holy and right-victorious Martyrs; of the holy unmercenary Physicians Cosmas and Damian, Cyrus and John, Panteleimon, and of all Thy Saints. For Thou art the Fountain of Life and the Giver of Life, and Who savest men and beasts; and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Clergy: Amen.

Immediately after this, the Reader chants Psalm 13(14):

Psalm 13(14)

The fool has said in his heart: There is no God. They have corrupted *themselves* and are loathsome in their ways. There is none that does good. The Lord looked down from heaven upon the sons of men, to see if there be any that understand or seek after God. They have all gone astray, they have altogether become useless; there is none that does good, no not one. Shall

not all they that work iniquity understand, who devour my people as they eat bread? They have not called upon the Lord. There were they alarmed with fear, where there was no fear, for the Lord is in the generation of the righteous. The counsel of the poor man you have shamed, but the Lord is his hope. Who shall give out of Sion the salvation of Israel? When the Lord turns back the captivity of His people, Jacob shall rejoice and Israel shall be glad.

Then, taking incense, he puts it on burning charcoal in a vessel, and sets it among the livestock, upwind, so that its fragrance wafts about the animals; and the Reader chants Psalm 66(7):

Psalm 66(7)

O God be gracious unto us and bless us, and make Thy face to shine upon us, and have mercy on us, that Thy way may be known upon the earth, *and* Thy salvation among all nations. Let the peoples give praise unto Thee, O God, let all the peoples give praise unto Thee. Let the nations rejoice and be glad, for Thou shalt judge the peoples with equity, and guide the nations upon the earth. Let the peoples give praise unto Thee, O God, let all the peoples give praise unto Thee. The earth has yielded its fruit. Do Thou bless us, O God, O our God. Do Thou bless us, O God; and let all the ends of earth fear Him.

After this, taking the Holy Water, the Priest sprinkles all the livestock with it, saying:

Let every sickness and infirmity, and every evil, demonic action, be extinguished and driven away from these beasts, by the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

And he sprinkles the entire place which the livestock inhabit, and the fodder which they eat, while singing the Theotokion, **TONE 4***:*

Consider the supplications of thy servants, O All-undefiled One, and appease the cruel rebellions rising against us, transforming all our afflictions. For we have thee only as our firm and well-known Confirmation, and we have acquired thy protection, O Sovereign Lady, that we be not put to shame, who are calling upon thee, making supplication and crying out to thee in faith: Rejoice, O Sovereign Lady, the Help of all, the Joy and Protection and Salvation of our souls.

And he makes the customary Daily Dismissal.

Let it be known that every day the livestock are sick, Holy Water should be poured into their drinking water, and their fodder should be sprinkled. In addition, they should be given salt which has been blessed.

6.

A MOLIEBEN

FOR THE SALVATION OF [OUR LAND] AND THE APPEASING IN IT OF DISCORD AND STRIFE.

This Molieben has been adapted from one printed at the time of the All-Russian Council of 1917, calling for the salvation of the "Russian Dominion." Altered parts appear within square brackets [ ].

Deacon: Bless, Master.

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

Choir: Amen. O Heavenly King....

The Reader: Trisagion. O Most-holy Trinity...Our Father.... *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 45(6).*

Psalm 45(6)

God is our Refuge and Strength, a Helper in afflictions which have found us exceedingly. Therefore we shall not fear when the earth is shaken, nor when the mountains be removed into the heart of the seas. Their waters roared and were troubled, the mountains were troubled by His might. The rushings of the river make glad the City of God; the Most High has sanctified His tabernacle. God is in the midst of her, and she shall not be moved. God shall help her early in the morning. The nations were troubled, kingdoms were bowed down; the Most High gave forth His voice, the earth was shaken. The Lord of hosts is with us; our Helper is the God of Jacob.

Come and behold the works of God, what wonders He has wrought on the earth, making wars to cease even unto the ends of the earth. He will crush the bow and shatter the weapon, and shields He will burn with fire. Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth. The God of hosts is with us; our Helper is the God of Jacob.

Glory...now and ever.... Alleluia.... *(thrice)*

Then "God is the Lord..." in the Tone of the Troparion or Troparia that follows:

Deacon: God is the Lord and hath revealed Himself to us! Blessed is he that comes in the name of the Lord. *(Ps. 117:27)*

O give praise to the Lord, for He is good, for His mercy endures forever. *(Ps. 117:1)*

Choir: *(After each)* God is the Lord and hath revealed Himself to us! Blessed is He that comes in the name of the Lord.

Deacon: Surrounding me, they compassed me about, but in the name of the Lord, I stood against them. *(Ps. 117:11)*

I shall not die, but live; and I shall declare the works of the Lord. *(Ps. 117:17)*

The stone which the builders rejected, this has become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. *(Ps. 117:22-23)*

(If it be the time of a Feast, the Troparion of the Feast.) Then the following:

Have mercy on us, O Lord, have mercy on us, for laying aside all excuse, we sinners offer to Thee, as to our Master, this supplication: Have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit:

O Lord, have mercy on us, for in Thee have we put our trust. Do not be angry with us, nor remember our iniquities, but look down on us even now, as Thou art compassionate, and deliver us from our enemies; for Thou art our God, and we are Thy people; we are all the work of Thy hands, and we call on Thy name.

Now and ever and unto ages of ages. Amen.

O Blessed Theotokos, open the doors of compassion to us whose hope is in thee, that we may not perish, but be delivered from adversity through thee. For thou are the salvation of the Christian people.

Then Psalm 50(1) is read:

Although not found in the printed Service, the reading of Psalm 50(1) is assumed.

Psalm 50(51)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou

hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

After this, the refrains of the Canon:

Clergy: O merciful Lord, hearken unto the prayers of Thy servants who are entreating Thee.

Choir: Most-holy Theotokos, save us.

Clergy: Glory to the Father, and to the Son, and to the Holy Spirit.

Choir: Now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

*Then the following Troparia (***SPECIAL MELODY***):*

Deliver Thy servants from misfortunes, O Greatly-merciful One, for, with fervor, we flee unto Thee, the merciful Redeemer, the Master of all, the Lord Jesus.

Save thy servants from misfortunes, O Theotokos, for after God all of us hasten unto thee as unto an unshakeable wall and protection.

Look down with compassion, O all-hymned Theotokos, on the cruel affliction of my body, and heal the sickness of my soul.

Then the Priest or the Deacon says the Litany:

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

We have warranted meet chastisement and Thy righteous judgment has overtaken us, O Lord. But do Thou spare *Thy* people who have sinned and destroy us not forever. We fall down before Thee in repentance and humbly pray Thee, hearken and have mercy.

We know that we have provoked Thy love for mankind, O All-good Master, and we have angered Thy goodness. But do Thou turn away from us Thy wrath which justly rises against us; drive the present strife and discord away from us, and the shedding of blood, appease civil [strife], in repen-

tance and with broken hearts, we pray Thee, hearken and have mercy.

Ever encompassed round about by afflictions and our tears with which our enemies have encircled us, with compunction we cry out unto Thee, O Lord, our God, that our life be brought up from corruption, that we not be destroyed forever, and that all our enemies may be scattered. For we flee unto Thee and we call upon Thy help only: Hearken unto Thy people who are afflicted and in need, O Lord, and out of Thy love for mankind have mercy.

Then the Exclamation:

For Thou art a merciful God and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

The refrains are repeated, as before. After the Sixth Ode, the Troparia as after the Third Ode. Then, the Little Litany:

Deacon: Again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each)*

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For Thou art the King of peace and the Savior of our souls, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Fourth Tone:

(Prokeimenon, **TONE 4**:)

They cried unto the Lord in their affliction, and out of their distresses He saved them. *(106:13)*

Choir: They cried unto the Lord in their affliction, and out of their distresses He saved them.

Reader: **Vs.** He brought them out of darkness and the shadow of death. *(106:14)*

Choir: They cried unto the Lord in their affliction, and out of their distresses He saved them.

Reader: They cried unto the Lord in their affliction:

Choir: And out of their distresses He saved them.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest says the Exclamation:

For holy art Thou, O our God, Who restest in the Saints, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let every breath praise the Lord.

Choir: Let every breath praise the Lord.

Deacon: Praise God in His Saints, praise Him in the firmament of His power.

Choir: Let every breath praise the Lord.

Deacon: Let every breath:

Choir: Praise the Lord.

Deacon: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Matthew.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

And immediately the Priest reads the Gospel:

The Gospel according to Matthew
(Pericope 98 from the center—Matt. 24:6-10, 12, 21-22):

The Lord said to His Disciples: You shall hear of wars and rumors of wars. See that you be not troubled, for all these things must come to pass, but the end is not yet. For nation shall rise against nation and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in diverse places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted and shall kill you, and you shall be hated by all nations for My name's sake. And then shall many lose faith and shall betray one another and shall hate one another. And because iniquity shall abound, the love of many shall wax cold. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And unless those days should be shortened, there should no flesh be saved; but for the sake of the elect, those days shall be shortened.

Choir: Glory to Thee, O our God, glory to Thee.

Then the Deacon says this Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

Again we pray that He will protect this city, [*if a monastery:* this holy habitation; *or* this town; *or* this village] and every city and country, and the faithful dwelling in them.

Then the Priest says the Exclamation:

Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us attend, and with humble hearts having inclined the knees of our souls and bodies, let us pray to the Lord.

Choir: Lord, have mercy. *(thrice)*

And the Priest reads this Prayer:

O Lord God, our Savior: With broken hearts we fall down before Thee and we confess our sins and iniquities wherewith we have provoked Thy deep compassion and have shut out Thy tender mercies. For we have departed from Thee, O Master, and we have not kept Thy commandments nor done that which Thou hast commanded us. Therefore, Thou hast been angered with Thy wrath against us and Thou hast visited our transgressions with an iron rod and our unrighteous deeds with wounds. Thou hast

stretched forth Thine arm, and the earth laments, and the sickness of death has overtaken us. And Thou hast struck us with [discord] and strife; and Thou hast given us as refuse unto our enemies, and we have become least of all nations and have become as a taunt and derision unto our neighbors. O God, great and wonderful, Who repentest over the evils of men, Who liftest up them that are cast down and settest aright them that have fallen: Do Thou send down Thy heavenly power from Heaven, heal the wounds of our souls, and raise us up from the bed of sickness, for our loins are filled with weakness, we are sick with unrighteousness and inflamed with iniquity. Do Thou calm the agitation and discord in our land, banish from us slander and conflict, murder and drunkenness, bitter disputes and scandals, *and* burn out of our hearts every impurity, conflict and evil, that again we all may love one another and abide, as one, in Thee, O Lord, our God, as Thou hast commanded and directed us. Have mercy on us, O Lord, have mercy on us, for we have been filled with humiliation and none of us are worthy to lift up our eyes to Heaven. Remember the mercies which Thou hast shown unto our fathers, change Thy wrath into loving-kindness, and grant unto us help in afflictions. Thy Church prays Thee, through the mediation of Thy Friends who are standing before Thee—[our Holy Hierarchs Tikhon, Innocent, Nicholai and John, the Martyrs Juvenaly and Peter, John and Alexander, our Venerable Father Herman, the Righteous Alexis and Jacob], and all the Saints that have shone in our land, and, most important, of the Most-holy Theotokos and Ever-Virgin Mary—who have protected and aided our land from times of old. Instruct us and strengthen all who are in authority, and proclaim unto them good things concerning Thy Church and all Thy people. With the power of Thy Cross, strengthen our Christ-loving armies, and deliver them from every snare of the enemy. Raise up for us men of strength and understanding, and grant unto all of us a spirit of wisdom and the fear of God, a spirit of strength and piety....

O Lord, we make haste unto Thee; do Thou teach us to do Thy will, for Thou art our God; for with Thee is the Fountain of Life; in Thy light shall we see light. Let Thy mercy be upon them that know Thee unto the ages of ages. Amen.

And at the conclusion of this, the Priest makes the usual Dismissal.

7.

A MOLIEBEN TO THE LORD GOD SUNG IN TIME OF WAR AGAINST ADVERSARIES FIGHTING AGAINST US.

Deacon: Bless, Master.

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

Choir: Amen.

The Reader: Glory to Thee, O our God, glory to Thee. O Heavenly King.... *Trisagion.* O Most-holy Trinity...Our Father.... *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 142(3).*

Psalm 142(3)

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness, and enter not into judgment with Thy servant, for, in Thy sight, no man living shall be justified. For the enemy has persecuted my soul; he has humbled my life down to the ground; he has made me to sit down in darkness like those long dead.

My spirit, then, is overwhelmed within me; my heart within me is troubled. I remembered the days of old, I meditated on all Thy works, I mused on that which Thy hands have fashioned. I stretched forth my hands unto Thee; my soul thirsted after Thee like a waterless land. Hear me speedily, O Lord; my spirit has failed. Turn not Thy face from me, lest I be like them that go down into the pit.

Make me to hear Thy mercy in the morning, for in Thee have I hoped; show me the way, O Lord, wherein I should walk, for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord, for unto Thee have I fled. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of righteousness.

For Thy name's sake, O Lord, Thou shalt give me life. In Thy righteousness Thou shalt bring my soul out of tribulation, and in Thy mercy Thou shalt cut off mine enemies, and destroy all them that afflict my soul, for I am Thy servant.

Glory...now and ever.... Alleluia.... *(thrice)*

Then "God is the Lord...", with verses, **TONE 1**:

Deacon: God is the Lord and hath revealed Himself to us! Blessed is he that comes in the name of the Lord. *(Ps. 117:27)*

O give praise to the Lord, for He is good, for His mercy endures forever. *(Ps. 117:1)*

Choir: *(After each)* God is the Lord and hath revealed Himself to us! Blessed is He that comes in the name of the Lord.

Deacon: Surrounding me, they compassed me about, but in the name of the Lord, I stood against them. *(Ps. 117:11)*

I shall not die, but live; and I shall declare the works of the Lord. *(Ps. 117:17)*

The stone which the builders rejected, this has become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. *(Ps. 117:22-23)*

Then the following Troparion **(TONE 1)**:

O Lord, save Thy people and bless Thine inheritance, grant victories to the Orthodox people over their adversaries, and by virtue of Thy Cross, preserve Thy habitation.

Glory...now and ever..., *the Theotokion* **(SAME TONE)**:

As thou art *our* fearsome and unashamed Protection, O Good One, despise not our prayers, O All-hymned Theotokos. Make firm the habitation of the Orthodox and save our leaders whom thou hast commanded to govern us. Grant them victory from Heaven, for thou hast given birth unto God, O only Blessed One.

Then we begin the Canon without irmosi, **TONE 8**:

Although they are not appointed to be sung, the irmosi are found in printed texts of this Molieben.

ODE 1

Irmos: *The staff of Moses working wonders in days of old, marking the sea in cross-wise form, struck and divided it, and drowned Pharaoh driving his chariot, while it saved fugitive Israel who passed by on foot, singing a song unto God.*

Refrain: O Greatly-merciful Lord, crush our enemies under our feet.

On account of our sins and transgressions, O Righteous Judge, Thou hast permitted our enemies to oppress us. But, for the sake of Thy loving-kindness, do Thou turn away from us Thy righteous wrath, O Lover of Mankind, and have mercy on us.

As in ancient times Thou didst grant victory over Amalek unto Moses who pleased Thee, O Merciful God, likewise now, do Thou grant victory against the enemies unto them that govern us, we pray Thee.

Glory to the Father, and to the Son, and to the Holy Spirit:

Thou didst cast down the Amalekites through the arms of Moses stretched forth in crosswise form, O Almighty One. And now we pray Thee: Do Thou grant unto them that govern us the power to destroy and crush unto dust them that have risen against us.

Now and ever and unto ages of ages. Amen.

By Thine ineffable power, O Greatly-merciful Christ, defend Thy people from every misfortune, and grant victory over enemies unto them that govern us, for the sake of Thy Most-pure Mother and all the Saints.

ODE 3

Irmos: *O Lord, Creator of the vault of Heaven, and Builder of the Church: Do Thou establish me in the love of Thee, O Summit of desire, O Confirmation of the Faithful, O only Lover of Mankind.*

With Thine ineffable loving-kindness, O Christ, protect Thy people and cast down the pride of our enemies.

As in times of old Thou didst deliver other tribes into *the hands of* Thy faithful servant, Joshua, [son of Nun], so also now, O Greatly-merciful One, do Thou deliver the hordes of them that oppose us into the hands of our ruling authorities.

Glory....

Deliver not us into the hands of enemies on account of our sins, O Master, but change Thy righteous anger into mercy, and grant consolation unto Thy servants.

Now and ever....

O Mother of God, preserve under thy shelter thy Christ-loving armies and our land, and by thine own mediation before thy Son, Christ our God, entreat victory for us over our enemies and adversaries.

At the conclusion of the Third Ode:

Lord, have mercy. *(thrice)*

Then the following Troparion **(SPECIAL MELODY)***:*

Deliver Thy servants from misfortunes, O Greatly-merciful One, for, with fervor, we flee unto Thee, the merciful Redeemer, the Master of all, the Lord Jesus.

Then the Priest or the Deacon says the Augmented *Litany:*

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

We put not our hope in our weapons that they will save us, O Lord, but we entreat Thine almighty help, and having boldness in Thy power, we take up our weapons against the enemy and, with faith, call upon Thy Name: With compunction we pray Thee, O Almighty Lord, mercifully hearken and have mercy.

O Compassionate Lord Who abidest unto the ages, do Thou forbid the nations who have fallen against Thine inheritance and defiled Thy Holy Church; let them be assailed by Thy tempests and shake them with Thy wrath; fill their faces with dishonor; let them be put to shame and troubled forever; let them be disgraced; and by the power of Thy judgment let their pride be destroyed; and let Thy holy Name be glorified in us, diligently we pray Thee, hearken and have mercy.

That they that govern us may always be invincible and victorious against the enemy, and that our land may be confirmed in peace and glory, diligently we pray Thee, O Lord, hearken and have mercy.

That Thou mightest hear the lamentations of Thy Holy Church and the groaning of our [people], and of them that have been taken captive by enemies and adversaries who have cried out unto Thee in sorrows and afflictions, and that Thou mightest lift up their lives from corruption, diligently we pray Thee, O Lord, hearken and have mercy.

Then the Exclamation:

For Thou art a merciful God and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And the Sedalen (Kathisma Hymn)*:*

No Tone is given in the printed text of the Molieben; presumably it is a Special Melody or Tone 8.

The Church cries out to Thee, O Christ God: By the power of Thy Cross strengthen them that govern us, and grant them victories against the adversaries. *(twice)*

Glory...now and ever...*Theotokion*:

O Virgin Theotokos, speedy Helper to the world, we entreat thy protection and intercession: Implore thy merciful Son and God that He deliver us from the misfortunes laid upon us.

ODE 4

Irmos: *Thou art my strength, O Lord, Thou also art my power, Thou art my God, Thou art my joy, Who without leaving the bosom of the Father, also visited our poverty. Therefore, with the Prophet Habakkuk I cry out unto Thee: Glory to Thy power, O Lover of Mankind.*

O God *and* Master, Who showest mercy on Thy people out of Thy loving-kindness, but Who also turnest them back again to Thyself through afflictions and sorrows: Do Thou avert Thine anger and change our sorrows into joy, granting victories against the adversaries.

Do not bring judgment upon Thy servants, O Righteous Judge, for no one is able to stand before Thee. But, looking down mercifully upon our humility, have mercy on us and grant us consolation.

Glory....

O Lord *and* Master, Who with Thine almighty hand didst drown Pharaoh in the depths, do Thou now also, by the power of Thy Cross, cast down the pride of our adversaries, overlooking our iniquities, for Thou only art deeply-compassionate.

Now and ever....

Thou hast great boldness toward Him that was born of Thee, for there is none other. Therefore, O Sovereign Lady, pray for thy servants, that we be delivered from the invasions of the Philistines.

ODE 5

Irmos: *Why hast Thou cast me from Thy face, O Never-setting Light? And why hast the alien darkness covered me, the wretched one? But turn me back, I pray Thee, and guide my paths unto the light of Thy commandments.*

Remember not our countless temptations, O Merciful One, but, speedily changing Thy wrath into loving-kindness, cast down our enemies and, by Thy mercy, preserve Thy people.

Look down, O Merciful One, on Thy people who are in afflictions, and grant unto us Thy help from on High as a trophy against our enemies.

Glory....

O Master Who, in days of old, didst strengthen the right hand of meek David against the pride of Goliath: Do Thou now also strengthen them that govern us, granting them victory against the adversaries.

Now and ever....

We have thee only as an invincible, most-pure Helper, and setting our hope on thee, we cry out unto thee: Deliver us, O Sovereign Lady, from all afflictions and evils.

ODE 6

Irmos: Do Thou cleanse me, O Savior, for many are my transgressions, and lead me up from the abyss of evil, I pray Thee, for I have cried out unto Thee. And do Thou hear me, O God of my salvation.

O Master Who didst deliver the Hebrew people who were in afflictions, and gavest Samson strength by Thy might: Do Thou now also, O Merciful One, deliver Thy people from adversaries and defeat them that war against us.

Thou art wondrous, O God Who savest by Thine almighty right hand them that put their hope in Thee, for Thine arm is able to do all things. Therefore, now also we beseech Thee: Deliver us from our enemies.

Glory....

Looking down with Thine all-seeing eyes, O God, upon Thine inheritance which is offended by adversaries, show loving-kindness, O Master, unto Thy people, and cast down the boldness of the enemy.

Now and ever....

Under thy deep compassion we take refuge, O Theotokos Virgin. Disdain not the supplications of us who are in dire circumstances, but from tribulations deliver us, O only pure and blessed One.

Then the Troparion as after the Third Ode and *the Little Litany. And after the Exclamation, immediately the Kontakion,* **TONE 4**:

As Thou wast voluntarily lifted upon the Cross for our sake, O Christ God, grant Thy mercies unto them that are called by Thy name; make all Orthodox Christians glad by Thy power, granting

them victories over their adversaries, for they have as Thine aid an invincible trophy—Thy weapon of peace.

And immediately, the Prokeimenon, **TONE 7**:

Deacon: Let us attend

Priest: Peace be unto all.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: The Prokeimenon in the Seventh Tone:

(Prokeimenon, **TONE 7**:)

The Lord will give strength unto His people; the Lord will bless His people with peace. *(28:11)*

Choir: The Lord will give strength unto His people; the Lord will bless His people with peace.

Reader: **Vs.** Bring unto the Lord, O you sons of God, bring unto the Lord the sons of rams. *(28:1)*

Choir: The Lord will give strength unto His people; the Lord will bless His people with peace.

Reader: The Lord will give strength unto His people.

Choir: The Lord will bless His people with peace.

Deacon: Wisdom.

Reader: The Reading from the Epistle of the Holy Apostle Paul to the Hebrews.

Deacon: Let us attend.

The Reader reads the Lesson from the Apostol:

The Epistle to the Hebrews
(*Pericopes 329 from the center—Heb. 11:32-34 and Pericope 331—Heb.* 12:1-2):

Brethren, time would fail me to tell of Gideon and of Barak and of Samson and of Jephthah, of David also and Samuel and of the [other] prophets, who through faith defeated kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword. Out of weakness they were made strong, were mighty in battle, and turned to flight the armies of the aliens. [*Pericope 331*] Therefore, seeing we also are compassed about by so great a cloud of witnesses, let us lay aside every impediment, and the sin which so easily besets us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.

Priest: Peace be unto you.

Reader: And to your spirit.

Deacon: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Matthew.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

And immediately the Priest reads the Gospel:

The Gospel according to Matthew
(*Pericope 20 from the center—Matt. 7:7-11*)

The Lord said, "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you. For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. Or what man is there among you, whom if his son ask for bread, will give him a stone? Or if he ask for a fish, will give him a serpent? If you then, being evil, know how to give good gifts unto your children, how much more shall your Father Who is in Heaven, give good things to them that ask Him?

Choir: Glory to Thee, O our God, glory to Thee.

And, immediately, **TONE 6***:*

Glory to the Father, and to the son, and to the Holy Spirit:

O Father, Word and Spirit, Holy Trinity, do Thou cleanse the multitude of our transgressions.

Now and ever and unto ages of ages. Amen.

Through the prayers of the Theotokos, O Merciful One, do Thou cleanse the multitude of our transgressions.

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgressions.

The Stikheron, **TONE 4***:*

O Lord Who didst help meek David to defeat the Philistines, do Thou also grant assistance through the weapon of the Cross unto our governing authorities that they may cast down our enemies. Show us Thine ancient mercy, that, in truth, they may understand that Thou art our God, and that we who are calling upon Thee may be victorious.

Then the Priest says:

O God, save Thy people, and bless Thine inheritance. Visit Thy world with mercy and compassion, exalt the horn of Orthodox Christians, and send down on us Thy rich mercies: through the prayers of our most-pure Sovereign-Lady, the Theotokos and ever-Virgin Mary; by the power of the honorable and life-giving Cross; through the intercession of the honorable Bodiless Powers of Heaven; of the honorable and glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-praised Apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and Godbearing Fathers; of our Fathers among the Saints, the great Hierarchs and ecumenical Teachers: Basil the Great, Gregory the Theologian and John Chrysostom; of our Father among the Saints, Nicholas the Wonderworker, Archbishop of Myra in Lycia;

[of the holy Equals-to-the-Apostles Cyril and Methodius, Teachers of the Slavs; of the holy Right-believing and Equal-to-the-Apostles Great Prince Vladimir; of our Fathers among the Saints, the Wonderworkers of All Russia: Michael, Peter, Alexis, Jonah, Philip and Hermogenes, Tikhon of Zadonsk, and Theodosius of Chernigov; of our Fathers among the Saints: Sava, Archbishop of Serbia, and Clement, Enlightener of the Bulgarians; Callinicus of Cernica and Nectarios of Aegina; and Nicholai of Zhicha, who

labored in America; of our Father among the Saints, Innocent, Evangelizer of Alaska, and Apostle to America; of the holy Hieromartyr and Confessor, Tikhon, Patriarch of Moscow and Enlightener of North America; of the holy and glorious Greatmartyr George the Victorious; of the holy and glorious Greatmartyr Demetrius the Myrrhgusher; of the holy, glorious and right-victorious Martyrs Cosmas of Aetolia and Nicodemus of Elbassan; Juvenaly of Iliamna and Peter the Aleut; and the Priestmartyrs John and Alexander; of our venerable and Godbearing Fathers: Anthony and Theodosius of the Caves in Kiev, Sergius of Radonezh and Seraphim of Sarov, Wonderworkers; Job, Wonderworker of Pochaev and John of Rila; of our venerable and Godbearing Father, Herman of Alaska; of the holy Righteous Philoftheia of Thrace, Protectress of Romania; of the holy Righteous John of Kronstadt; of the holy Blessed Xenia of Petersburg; of the holy Righteous Alexis of Wilkes-Barre and Jacob of Alaska;]

of the holy and righteous Ancestors of God Joachim and Anna; of Saint(s), *N.*, (*of the church or monastery*); of Saint(s), *N.*, (*of the day*) and of all the Saints: We pray Thee, O Most-merciful Lord, hearken unto us sinners who entreat Thee, and have mercy on us.

Choir: Lord, have mercy. *(12 times)*

And the Priest says the Exclamation:

Through the mercies and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And the rest of the Canon.

ODE 7

Irmos: *In days of old the fire in Babylon was put to shame at the descent of God. Therefore, the Children dancing with joyful feet in the furnace, as in a flowery meadow, sang: Blessed art Thou, O God of our fathers.*

Do Thou turn from anger and look mercifully upon our afflictions, and give us not unto our enemies, O God of *our* fathers.

We have sinned, O Lord, before Thee, but we know that there is no sin that can overcome Thy loving-kindness. Therefore, with humility we cry out unto Thee: Have mercy on us, O God of *our* fathers.

Glory....

We know, O Lord, that Thou chastisest us as a father his children, that, through afflictions, Thou mightest turn us back to Thee. Therefore, in repentance, we cry out unto Thee: Do Thou remit our debts and deliver us from our enemies, O God of *our* fathers.

Now and ever....

Do thou strive, O Sovereign Lady, together with the Angels and Archangels, and the ranks of Prophets, Apostles and Martyrs, with one accord to entreat thy Son and God, that He deliver us from every slander and onslaught of the enemy.

ODE 8

Irmos: *The Chaldean tyrant in his rage caused the furnace to be heated seven-fold for the Pious Ones. But, having seen them saved by a better Power, he cried out unto the Creator and Deliverer: You Children, bless, you Priests, sing praises, you people, highly exalt Him unto all the ages.*

Who is able to reckon Thine ineffable mercy, O Christ? For Thou overlookest the sins of them that repent, Thou healest sicknesses also, Thou preventest wars, and Thou quellest the senseless passions. Therefore, we entreat Thee: O Lord and Lover of Mankind, do Thou transform Thy wrath into loving-kindness toward us.

With Thine arm do Thou drive away our enemies, O Lord, and defend us, Thy people. As in times of old Thou didst grant victory unto David and Joshua, *the Son of* Nun, over alien tribes, so now grant victory unto them that govern us over all adversaries who have risen against us.

Glory....

O Prophets and Apostles, Martyrs, Hierarchs and Venerable Fathers, together with all the Saints: Diligently make supplication unto Christ for us, that He might change wrath into mercy, granting us victory over the enemies that oppose us.

Now and ever....

O all-hymned Theotokos who art able to accomplish all things before Thy pre-eternal Son: Entreat Him, therefore, as a loving mother, that He deliver us from all evil, that we may magnify thee unceasingly.

ODE 9

Irmos: *Heaven was struck with awe and the ends of the earth were amazed, for God didst reveal Himself in the flesh unto men, and thy womb became more spacious than the heavens. Therefore, the commanders of men and angels magnify thee, the Theotokos.*

We are astonished, O Christ, at Thy compassions, which, from the beginning, Thou hast abundantly shown unto them that have sinned against Thee, and we sinners fall down before Thee and pray: Do

Thou now also reveal Thy deep compassion and mercies, that we may magnify Thee unceasingly.

Look down mercifully, O Lord, upon Thy humble servants who have fallen down before Thy deep compassion, and who have set all hope on Thee alone, and grant power and strength unto them that govern us unto victory against all our enemies, that we may magnify Thee unceasingly, as an Almighty Helper.

Glory....

As the eyes of servants look to the hands of their masters, so do our eyes always look to Thee, O Greatly-merciful Lord, our God. Look down, therefore, with mercy upon us and, by Thy might, cast down the pride of our enemies and subdue them under the feet of them that govern us, that we may magnify Thee unceasingly.

Now and ever....

O Mother of God, do thou bear our heartfelt prayers unto thy Son and our God, that, through thee, He might save us from all our enemies.

Then:

It is truly meet to bless thee, O Theotokos, ever-blessed and most-pure and the Mother of our God. More honorable than the Cherubim, and more glorious, beyond compare, than the Seraphim: Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

The Trisagion. O Most-holy Trinity....Our Father.... *Priest:* For Thine is the Kingdom.... *Choir:* Amen.

And these Troparia, **TONE 6***:*

Have mercy on us, O Lord, have mercy on us, for laying aside all excuse, we sinners offer to Thee, as to our Master, this supplication: Have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit:

O Lord, have mercy on us, for in Thee have we put our trust. Do not be angry with us, nor remember our iniquities, but look down on us even now, as Thou art compassionate, and deliver us from our enemies; for Thou art our God, and we are Thy people; we are all the work of Thy hands, and we call on Thy name.

Now and ever and unto ages of ages. Amen.

O Blessed Theotokos, open the doors of compassion to us whose hope is in thee, that we may not perish, but be delivered from adversity through thee. For thou are the salvation of the Christian people.

And the Priest or Deacon says *the* Augmented *Litany*:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each petition)*

Again we pray that our land may be preserved from famine, destruction, earthquake, flood, fire, the sword, the invasion of [enemies] and civil war; that our God will be merciful and accommodating, gracious and loving of mankind, and that He will turn away all His anger that has seized hold of us, and will deliver us from His righteous threatening that has been laid upon us, and have mercy on us.

Then the Priest says the Exclamation:

Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us attend, and with compunctionate hearts having inclined the knees of our souls and bodies, let us pray to the Lord.

Choir: Lord, have mercy. *(thrice)*

And the Priest reads this Prayer:

O Lord God of powers, O God of our salvation, O God, Who alone workest wonders: Do Thou look down with mercies and compassions on Thy humble servants, and out of love for mankind hearken and have mercy on us. For, behold, our enemies have gathered together against us, in order to destroy us and despoil our holy things. But Thou Who knowest all things, understandest that they have risen against us unrighteously, and that we will not be able to oppose their multitudes unless Thou showest Thy help to us. Therefore, we who are sinful and unworthy pray unto Thee in repentance and with tears: Help us, O God, our Savior, and deliver us for the sake of the glory of Thy Name, that our enemies not say, "Their God has forsaken them, and there is no one to deliver and save them." But let every nation understand that Thou art our God, and we are Thy people, always protected under Thy dominion. Reveal Thy mercy unto us, O Lord, and let the words spoken by Moses unto the people of Israel be applied to us: "Fear not. Stand still, and see the salvation of the Lord. For the Lord shall fight for us." *[Gen. 14:13,14]* Work for us a sign for good, that they who hate us and our Orthodox Faith may see, and be humbled and shaken. Yea, O Lord God, our Savior, our Strength and Hope and Help, remember not the transgressions

and unrighteousness of Thy people, and turn not away from us in Thine anger, but visit Thy mercies and compassions on Thy humble servants who have fallen down before Thy deep compassion. With Thy mercies make glad the hearts of them that govern us, and strengthen them by Thy might. Rise up to our help and set to naught the evil counsels purposed against us by the evil ones. Judge them that affront us and defeat them that war against us, and turn their impious boldness into fear and flight. But grant unto our god-fearing armies that hope in Thee great boldness and the courage to drive onward and overtake them, and to defeat them in Thy Name. And unto them that Thou hast judged to lay down their lives for Faith and Country, forgive them their trespasses, and in the day of Thy righteous reckoning grant unto them incorrupt crowns. For Thou art the Help and Victory and Salvation of them that put their hope in Thee, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Wisdom.

Priest: Most-holy Theotokos, save us.

Choir: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest makes the customary Dismissal.

8.

THE OFFICE FOR VARIOUS LITYAS AND VIGILS OF SUPPLICATION.

This Office, called a *Litya*, consists of a Cross-Procession combined with various Moliebens and Prayers, according to need. (Cf. the General Introduction to Moliebens.)

The Priest begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 142(3).*

Psalm 142(3)

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness, and enter not into judgment with Thy servant, for, in Thy sight, no man living shall be justified. For the enemy has persecuted my soul; he has humbled my life down to the ground; he has made me to sit down in darkness like those long dead.

My spirit, then, is overwhelmed within me; my heart within me is troubled. I remembered the days of old, I meditated on all Thy works, I mused on that which Thy hands have fashioned. I stretched forth my hands unto Thee; my soul thirsted after Thee like a waterless land. Hear me speedily, O Lord; my spirit has failed. Turn not Thy face from me, lest I be like them that go down into the pit.

Make me to hear Thy mercy in the morning, for in Thee have I hoped; show me the way, O Lord, wherein I should walk, for unto Thee

have I lifted up my soul. Rescue me from mine enemies, O Lord, for unto Thee have I fled. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of righteousness.

For Thy name's sake, O Lord, Thou shalt give me life. In Thy righteousness Thou shalt bring my soul out of tribulation, and in Thy mercy Thou shalt cut off mine enemies, and destroy all them that afflict my soul, for I am Thy servant.

Thy good Spirit shall lead me in the land of righteousness.

According to a rubrical note in the ***Great Book of Needs (The* Great *Trebnik)***, the last verse, "Thy good Spirit...", is sung.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Alleluia. Alleluia. Alleluia. Glory to Thee, O God. *(thrice)*

Then the Deacon says *the Great Litany:*

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And the Priest exclaims:

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then God is the Lord... *(***TONE 6***):*

Deacon: God is the Lord and hath revealed Himself to us! Blessed is he that comes in the name of the Lord. *(Ps. 117:27)*

O give praise to the Lord, for He is good, for His mercy endures forever. *(Ps. 117:1)*

Choir: *(After each)* God is the Lord and hath revealed Himself to us! Blessed is He that comes in the name of the Lord.

Deacon: Surrounding me, they compassed me about, but in the name of the Lord, I stood against them. *(Ps. 117:11)*

I shall not die, but live; and I shall declare the works of the Lord. *(Ps. 117:17)*

The stone which the builders rejected, this has become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. *(Ps. 117:22-23)*

*And these Troparia, (***SAME TONE***):*

Have mercy on us, O Lord, have mercy on us, for laying aside all excuse, we sinners offer to Thee, as to our Master, this supplication: Have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit:

O Lord, have mercy on us, for in Thee have we put our trust. Do not be angry with us, nor remember our iniquities, but look down on us even now, as Thou art compassionate, and deliver us from our enemies; for Thou art our God, and we are Thy people; we are all the work of Thy hands, and we call on Thy name.

Now and ever and unto ages of ages. Amen.

O Blessed Theotokos, open the doors of compassion to us whose hope is in thee, that we may not perish, but be delivered from adversity through thee. For thou are the salvation of the Christian people.

Then we begin the verses of the Psalm with sweet-singing in **TONE 6**, *singing after each verse the Troparion,* **TONE 6***:*

O Deeply-compassionate, Longsuffering and All-compassionate Lord, send down Thy mercy upon Thy people.

Psalm 6

O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath:

Have mercy on me, O Lord, for I am weak; heal me, O Lord, for my bones are troubled:

My soul also is greatly troubled; but Thou, O Lord—how long:

Return, O Lord, deliver my soul; save me for Thy mercy's sake:

For in death, there is none that remembers Thee; and in Hades who shall give praise unto Thee:

I toiled with my groaning:

Every night I will wash my bed; with my tears I will drench my couch:

Mine eye is troubled because of wrath; I am worn out because of all mine enemies:

Depart from me, all you that work iniquity, for the Lord has heard the sound of my weeping:

The Lord has heard my supplication; the Lord has accepted my prayer:

Let all mine enemies be put to shame and troubled; let them be turned back and greatly put to shame without delay:

Glory to the Father, and to the Son, and to the Holy Spirit.

(**SAME TONE**) As Thou art compassionate, O Lord, be kindhearted unto Thy people, *and* as Thou art longsuffering be reconciled *unto us*, and have mercy on us.

Now and ever, and unto the ages of ages. Amen.

(Theotokion, **SAME TONE**) O Most-holy, All-hymned *and* Blessed Sovereign Lady, as thou art well-disposed, console us and have mercy on us.

Then the first Priest says one of the prayers of the Litya (that is to say, that concerning what the [general occasion for the Litya] may be about: for good weather, or for rain, or for other petitions, as may occur).

These, and other texts as may be required for the Litya are found after the conclusion of this Office.

Then the Little *Litany:*

Deacon: Again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each)*

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For Thine is the dominion, and Thine is the Kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And we begin the second stasis, in **TONE 6**, *with the Troparion after each verse:*

Show mercy, show mercy, O Merciful Lord, and have mercy on us.

And the verses of Psalm 101, with sweet singing:

Psalm 101(2)

O Lord, hear my prayer, and let my cry come unto Thee:

Turn not Thy face away from me:

In the day of trouble, incline Thine ear unto me:

In the day when I call upon Thee, answer me speedily:

For my days have vanished like smoke, and my bones have dried up like dry wood:

I was smitten like grass and my heart withered away, so that I forgot to eat my bread:

Because of the sound of my groaning, my bones have cleaved to my flesh:

I have become like a pelican of the wilderness, I became like a night owl in the ruins:

I have lain awake; I have become like a sparrow sitting alone upon the housetop:

All the day long mine enemies reproached me, and they that praised me swore an oath against me:

For I have eaten ashes, like bread, and mingled my drink with weeping:

Before the face of Thine indignation and Thy wrath. For having lifted me up, Thou hast cast me down:

My days are like a declining shadow; and I, like grass, am withered:

But Thou, O Lord, abidest forever, and Thy remembrance is from generation to generation:

Thou shalt arise and have mercy upon Sion:

It is the time to have compassion on her, for the *appointed* time has come:

For Thy servants have taken pleasure in her stones:

And they shall have pity on her dust:

And the nations shall fear the name of the Lord, and all the kings of the earth Thy glory:

For the Lord shall build up Sion, and He shall be made manifest in His glory:

He has regarded the prayer of the humble, and has not despised their supplication:

Let this be written for another generation, and the people that shall be created shall praise the Lord:

For He looked down from the height of His sanctuary; from Heaven the Lord looked down upon the earth:

To hear the groaning of them that are bound in iron fetters, to loose the sons of the slain:

To declare in Sion the name of the Lord, and His praise in Jerusalem:

When the peoples shall be gathered together, and *their* kings, to serve the Lord:

He answered Him in the way of his strength: The fewness of my days declare unto me:

Take me not away in the midst of my days; from generation to generation are Thy years:

In the beginning, O Lord, Thou didst lay the foundations of the earth, and the heavens are the work of Thy hands:

They shall perish, but Thou shalt endure:

And all, like a garment, shall grow old:

And like a cloak, Thou shalt fold them, and they shall be changed:

But Thou art the same, and Thy years shall not fail:

The sons of Thy servants shall abide:

And their seed for ever shall be guided aright:

Glory to the Father, and to the Son, and to the Holy Spirit.

(**SAME TONE**) As Thou art compassionate, O Lord, be kindhearted unto Thy people, *and* as Thou art longsuffering be reconciled *unto us*, and have mercy on us.

Now and ever, and unto the ages of ages. Amen.

(Theotokion, **SAME TONE**) O Most-holy, All-hymned *and* Blessed Sovereign Lady, as thou art well-disposed, console us and have mercy on us.

And the second Priest says *another Prayer. Then the* Little *Litany:*

Deacon: Again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each)*

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For Thou art a good God and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And we begin the second stasis, in **TONE 6**, *with the Troparion after each verse:*

As Thou art compassionate, O Lord, take pity on Thy people, *and* as Thou art longsuffering be reconciled *unto us*, and have mercy on us.

And the verses of Psalm 73(4), with sweet singing:

Psalm 73(4)

O God, the nations have come into Thine inheritance:

They have defiled Thy holy temple:

They have made Jerusalem, as it were, a storehouse of fruits:

They have given the dead bodies of Thy servants as food for the birds of heaven:

The flesh of Thy holy ones for the beasts of the earth:

They have poured out their blood like water:

Round about Jerusalem, and there was none to bury them:

We have become a reproach to our neighbors:

A scorn and derision to them that are round about us:

How long, O Lord? Wilt Thou be angry unto the end:

Shall Thy jealousy be kindled like fire:

Pour out Thy wrath upon the nations that know Thee not:

And upon the kingdoms that have not called upon Thy name:

For they have devoured Jacob, and his place have they made desolate:

Remember not our former transgressions:

Let Thy tender mercies quickly go before us, O Lord:

For we are become exceedingly poor:

Help us, O God our Savior:

For the sake of the glory of Thy name. O Lord, deliver us:

And be merciful unto our sins, for Thy name's sake:

Lest the nations say: Where is their God:

Yea, let be made known among the nations before our eyes:

The avenging of Thy servants' blood that has been shed:

Let there come before Thee the groans of the prisoners:

According to the greatness of Thine arm, make provision for the sons of the slain:

Return sevenfold into the bosom of our neighbors:

Their reproach with which they have reproached Thee, O Lord:

For we are Thy people and the sheep of Thy pasture:

We will give praise unto Thee, O God, for ever:

From generation to generation we will declare Thy praise.

Glory to the Father, and to the Son, and to the Holy Spirit.

(**SAME TONE**) As Thou art compassionate, O Lord, be kindhearted unto Thy people, *and* as Thou art longsuffering be reconciled *unto us*, and have mercy on us.

Now and ever, and unto the ages of ages. Amen.

(Theotokion, **SAME TONE**) O Most-holy, All-hymned *and* Blessed Sovereign Lady, as thou art well-disposed, console us and have mercy on us.

Then the First Antiphon of the **FOURTH TONE**:

From my youth many passions have fought against me. But do Thou help me and save me, O my Savior. *(twice)*

You that hate Sion shall be put to shame by the Lord; you shall be withered up as grass by the fire. *(twice)*

Glory to the Father, and to the Son, and to the Holy Spirit:

Every soul shall be enlivened by the Holy Spirit, and shall be exalted in purity, illumined by the Threefold Unity in a sacred mystery.

Now and ever, and unto the ages of ages. Amen.

Streams of grace shall be spilled out by the Holy Spirit, watering the whole creation unto revival.

Then:

Deacon: Let every breath praise the Lord.

Choir: Let every breath praise the Lord.

Deacon: Praise God in His Saints, praise Him in the firmament of His power.

Choir: Let every breath praise the Lord.

Deacon: Let every breath:

Choir: Praise the Lord.

Then the Gospel after the Litya, and the Canon after the Litya, that is to say [the Gospel, Canon and Prayers appropriate for the occasion—for good weather, or for rain, or for other circumstances, as may occur, the texts of which are found after the conclusion of this printed Office. (If there be a Canon, the Gospel (and reading from the Apostol, if there be) is said after the Sixth Ode of the Canon; if not, the Gospel (and reading from the Apostol, if there be) is said immediately after the foregoing "Let every breath...." (The Prokeimenon, Alleluia, Apostol and Gospel are said, with accompanying dialogue, as usual.) The Petitions

of the Augmented Litany are said after the reading of the Gospel; then the Prayer(s). In some instances only Prayers are provided, in which case "Let every breath praise the Lord..." is not said, as there be no Gospel appointed. Note, however, that in some instances the "Litya" is appointed on certain Great Feasts (e.g., the Meetings, the Annunciation, Palm Sunday and the Midfeast of Pentecost), in which case the Festal Canon is read and the Gospel for that day is read.]. Then the Dismissal, as usual.

AN OFFICE OF MOLIEBEN SUNG UNTO OUR LORD GOD, JESUS CHRIST, IN TIME OF INCLEMENT WEATHER, WHEN MUCH RAIN COMES UNSEASONABLY.

The Prokeimenon, *Apostol* Reading, Alleluia, Gospel, Canon, Augmented Litany and Prayers of this Office may be found in the full Molieben of this name.

AN OFFICE IN TIME OF DROUGHT.

In the ***Great Book of Needs*** what follows are the Prokeimenon, *Apostol* Reading, Alleluia, Gospel, Canon, Augmented Litany and Prayers. These may be found in the full Molieben Sung in Time of Drought.

A CANON SUNG WHEN IN FEAR OF EARTHQUAKE,

the Acrostic of which [in the Greek] *is:*
"O Christ, quickly stop the quaking of the earth".

TONE 6

ODE 1

Irmos: *When Israel passed on foot through the deep, as if on dry land, upon seeing Pharaoh their pursuer drowned, they cried aloud: Let us sing unto God a song of victory.*

Refrain: Have mercy on us, O God, have mercy on us.

How dreadful is Thy wrath, from which do Thou deliver us, O Lord. Destroy not all that we have raised up on earth, that always we may glorify Thee with thanksgiving.

O Master, Thou dost shakest the whole earth like a dry leaf, establishing the fear of Thee in the faithful, and we ever rejoice in our complete amendment, O Lord.

Glory....

Deliver us all from this most oppressive earthquake, O Lord, and do not allow it to utterly destroy Thine inheritance that has angered Thee the Longsuffering One with many evils.

Now and ever...*(Theotokion)*.

As servants we cry out, O Mother of God: Mercifully showing thy customary compassion on city and people, free all of us from this most oppressive earthquake and from corruption.

ODE 2

Irmos: *See now, see that I am God, Who didst rain down manna in days of old, and madest water spill out from the rock for My people in the Wilderness, by My right hand and My power alone.*

O King of All, Who shakest the whole earth with merely a look: Thou hast brought fear into our thoughts. But as Thou art compassionate, O Master, mitigate Thine anger and give not Thy people over to utter destruction.

Who among the people can appease Thee, who ought to be covered always with shame because of various *evil deeds*, and who await destruction by Thy wrath? In Thy mercy take this away from us, O Christ.

Glory....

By Thy fearsome gaze, Thou hast now made manifest the fear of Thee, O Christ, Who shakest the earth for renewal. But again, as usual, show Thy mercy, O Merciful One, that we not be grievously destroyed.

Now and ever...*(Theotokion)*.

Who besides thee only is able, O all-undefiled Pure One, to transform God Who is angry with us? Therefore, do thou pray, O most-holy One, that He quickly stop the quaking of the earth that gives birth unto our destruction.

ODE 3

Irmos: *There is none so holy as Thou, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.*

The earth is wounded because of us who abide in evil and ever move Thy wrath against us, O Compassionate King of All. But do Thou spare Thy servants, O Master.

O Lord Who shakest the earth and again hast established it: Thou chastisest *and* convertest our feebleness, desiring that it be established through godly fear of Thee, O Most-good One.

Glory....

Let us flee, O brethren, from the sins that have given birth unto bitter death, most oppressive earthquakes, and incurable wounds, and let us show unto God images of repentance.

Now and ever...*(Theotokion)*.

O pure Theotokos who alone art good: Fervently implore the Most-gracious Word, we pray thee, that He deliver us from the present earthquake and wrath.

At the conclusion of the Third Ode:

Lord, have mercy. *(thrice)*

ODE 4

Irmos: *Christ is my power, my God and my Lord, the precious Church sings in a manner befitting God, crying out with a pure mind, keeping festival in the Lord.*

Thou shakest the earth, O Lord and Master, desiring a true establishment for all of us who are shaking because of the crafty dealings of the lying adversary.

With Thy divine gesture Thou shakest all things, and Thou dost agitate the hearts of them that live on the earth, O Master. Therefore do Thou calm the waves of Thy righteous anger, O Lord.

Glory....

By the quaking of the whole earth Thou dost terrify them that have no fear whatever of Thee in their minds, O Thou Who alone art deeply compassionate. Yet, as usual, do Thou show forth the wonder of Thy mercies upon us.

Now and ever...*(Theotokion)*.

Knowing thee as a temple of God, O Sovereign Lady, we raise up hands with compunction in thy holy temple. Behold our affliction, and grant us help.

ODE 5

Irmos: *With Thy divine light, O Good One, illumine with love, I pray Thee, the souls of them that rise early in the morning unto Thee, that they may know Thee, O Word of God, as the True God, Who calleth us out from the darkness of sin.*

Do thou tremble now, O heart, seeing the threatening of God that hangs over thee, and cry out: Spare Thy people, O Master and Lord, and cease Thy righteous wrath, O Deeply-compassionate One.

The choir of the Apostles entreats Thee: Give not the people and city, whom Thou hast acquired with Thy blood, over to destruction, O Jesus, when Thou troublest the earth with fearsome earthquake.

Glory....

Departing in thought, having turned away from Thy straight ways, O Master, we have turned Thee to indignation, Who art merciful and rememberest not offenses. Yet be Thou merciful and compassionate unto Thy servants.

Now and ever...*(Theotokion)*.

Now the time for help has arrived; now is the necessity for reconciliation, O pure One, with thy Son and Lord, that He be compassionate unto us that have been shaken, and deliver us from the wrath that lies upon us.

ODE 6

Irmos: *Beholding the sea of life surging with the storm of temptations, and running to Thy calm haven I cry unto Thee: Raise up my life from corruption, O Greatly-merciful One.*

We, the lowly, not having the boldness to entreat Thine exaltedness, O Master, move Thy chosen Angels to fervent supplication. By these do Thou take away Thy wrath from us.

Now we have realized, O Lord, that Thou hast had mercy on us, and hast not buried under the earth with a grievous destruction, us, who have sinned greatly. Therefore, we bow down unto Thee with thanksgiving, O Christ.

Glory....

Thou commandest that the foundations of the earth be shaken, that we, the lowly, cease being shaken away from the virtues of a better state, and be established in the fear of Thee, O Word.

Now and ever...*(Theotokion)*.

O holy Bride of God, have compassion now on Thy troubled people, and by Thy maternal prayers quickly transform the indignation of God that is upon us, we entreat thee.

At the conclusion of the Sixth Ode:

Lord, have mercy. *(thrice)*

ODE 7

Irmos: *An Angel made the furnace sprinkle dew on the Holy Youths, but the command of God consuming the Chaldeans prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers.*

Thou art most-hymned, O Longsuffering Lord, for Thou hast not slain Thy servants by the quaking and dreadful shaking of the earth. But Thou hast frightened us, seeking to turn us from evils, and to give life unto us all.

Let us offer up groaning from our hearts, and let us pour out tears, that we may dissuade Christ, the merciful Master, from destroying us all by the earthquake that is grievously afflicting us because of the increase of our sins.

Glory....

Let us cry: Woe! Let us lift up our hands unto God Most High, and let us cease any longer to work evil. For, the Savior, being indignant, shaketh the whole earth, desiring to make us steadfast.

Now and ever...*(Theotokion)*.

Through thy prayers, O most-pure One, save us, for we shall be destroyed by the wrath of God, and by the great and dreadful anger

of His threatening that now has come upon us because of the multitude of our many sins.

ODE 8

Irmos: From the flame Thou didst sprinkle dew upon the Godly Ones, and didst burn the sacrifice of a righteous man with water. For Thou doest all that Thou willest, O Christ. Thee do we highly exalt unto all the ages.

When this, Thy righteous anger, suddenly came upon us, O Lover of Mankind, we were troubled and taken by utter despair, beholding Thee Who wast indignant with us.

Let us lift up our hands, O faithful, and our eyes unto our only Master, Who can save us,, crying out: O Christ, quickly turn away Thine anger from us, as Thou art the Lover of Mankind.

Thousands of Angels, the assembly of Martyrs and the holy choir of Prophets, Apostles, Venerable Ones and Hierarchs entreat Thee, O Master: Spare Thy lowly people.

Glory....

O Compassionate One, Who knowest our weakness and all that which easily falls and is uncorrected within us: Do Thou avert Thine anger and calm the turmoil, and show compassion in Thy mercy, O Compassionate One.

Now and ever...*(Theotokion)*.

O merciful Theotokos, who gavest birth to the kindhearted Savior: Behold the affliction and groaning of thy people, and quickly supplicate Him, that He have compassion on us.

ODE 9

Irmos: It is not possible for men to see God, upon Whom the ranks of Angels dare not gaze. But through thee, O All-pure One, didst the Word Incarnate reveal Himself unto men, Whom magnifying together with the Heavenly Hosts, we call thee blessed.

Behold, we all have sinned, but the earth, which has not sinned, is tormented dreadfully. For the Lover of Mankind, punishing us, doth shake it all. Let us come to our senses, and take care for our salvation.

As Thou art the Lord of times and seasons, Thou hast desired to destroy Thy servants in the twinkling of an eye. But, out of Thy great compassion, O Master, Thou didst restrain Thyself. *And* we that have no excuse give thanks unto Thee, O only Lover of Mankind.

From earthquake, the sword, bitter captivity, and pagan invasion, O Christ, and from defeat, famine, and every other affliction, O Master, do Thou deliver Thy city and every land that hymns Thee in faith, O Compassionate One.

Glory....

Groaning, the earth cries out wordlessly: Why do you defile me with many evils, O men? For, sparing you, the Master wounds me alone. Come to your senses, and with repentance move God to mercy.

Now and ever...*(Theotokion)*.

O Virgin, who, in thy birthgiving, didst suffer no corruption: Do thou rescue us all from *this* most-grievous earthquake and affliction, appeasing the Master's indignation by thy maternal conciliation, O thou who are full of the grace of God.

Stikhera for the Earthquake, **TONE 1** *(Special Melody: "Joy of the ranks of Heaven...."):*

O God, Who shakest the foundations of the whole earth, Who alone troublest the depths of the sea as the Creator of all: Do Thou deliver us from the threatening of the dreadful earthquake, O Lover of Mankind, being ever entreated in Thy deep compassion.

As Thou only art greatly-merciful and all-powerful, O Christ the Savior, through the Theotokos and all the Saints, do Thou ever save the city that glorifies Thee in faith from famine, and from destruction, earthquake, fire, the sword, and the onslaught of [adversaries].

Now Thy righteous wrath has suddenly fallen upon us, O Lover of Mankind. Bury us not, O Compassionate One, neither destroy us or punish us in Thine anger. But appease Thou the troubling of the earthquake, and have compassion on Thy people.

Other Stikhera for the Earthquake, **TONE 2** *("Of the Tone"):*

When the earth was troubled with fear at Thy wrath, the mountains and hills did quake, O Lord. But looking upon us with the eye of deep compassion, be not enraged against us in Thine anger. But having tender mercy on the works of Thy hands, free us from the dreadful threatening of the earthquake, as Thou art Good and the Lover of Mankind.

(TONE 6) The Ninevites, because of their transgressions, through the earthquake heard the threat of burial. And through the resurrection of Jonah, by means of the intermediary sign of the whale, they cried out in repentance. Thus, having compassion on Thy people and their infants and cattle, Thou didst accept their lamentation. So also spare and have mercy on us who are being punished, for the sake of Thine own Rising on the third day.

Awesome art Thou, O Lord, and who can stand before Thy righteous wrath? Or who can implore Thee? Or who can entreat Thee, O Good One, for Thy sinful and despairing people? The ranks of Heaven: the Angels, Principalities and Powers, Thrones, Dominions, Cherubim and Seraphim crying out unto Thee for us: Holy, holy, holy art Thou, O Lord. Disdain not, O Good One, the works of Thy hands. *And* in the deep compassion of Thy mercy save the city that is in distress.

Glory...now and ever...*(***TONE 6***).*

And the following Troparion is sung at every Litya:

O Heavenly King, O Lord the Lover of Mankind, O Longsuffering and Greatly-merciful One: Look down from Thy holy abode, consider our lowliness, consider also our affliction, and rebuke us not in Thine anger, neither punish us in Thy wrath. Give us not over to the invasion of aliens, nor into the hands of barbarians, nor destroy us in the abyss, that the nations not say: Where is their God? But we are Thy people, and the sheep of Thy pasture, and we call on Thy Name: Thou shalt protect this city with Thy natural goodness; Thou shalt have as intercessors the Theotokos who bore Thee, O Word, the choir of the Apostles, and the multitude of Martyrs and Venerable Ones. Accept the supplications of Thy sinful and despairing people; and save, O Sinless One, Thine inheritance.

PRAYERS AT THE THREAT OF EARTHQUAKE

FIRST PRAYER

O God, Great, Awesome and Wondrous, Majestic and True; Who workest all things and transformest; Who lookest on the earth and makest it to tremble; Who touchest the mountains, and they smoke; Who shakest all that is under Heaven to their very foundations, and yet its pillars are not

moved; Who strivest against the foundations of the earth, yet at a gesture makest them firm; Whom all things fear and tremble before the face of Thy might; for the wrath of Thy threatening which is upon us sinners is intolerable, yet unsearchable and immeasurable is the mercy of Thy promise: Do Thou Thyself remember Thy compassions, O Lord, and grant us Thy mercies that are from everlasting. Establish *Thy* creation, strengthen the earth, set aright its trembling, make firm the world that is shaking, and destroy us not on account of our transgressions, neither condemn us according to our iniquities to the vaults under the earth. For Thou art our God, a God merciful and Who saveth, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

ANOTHER PRAYER AT THE THREAT OF EARTHQUAKE

O Holy King, O Master, the Lover of Mankind, O Longsuffering Lord, Fashioner of every sensible and rational thing that is created; Who bearest all things by the ineffable word of Thy power and Who alone hast the power of life and death; Who punishest justly and again healest out of love for mankind; Who guidest the times of our life with Thine own all-wise Providence, and arrangest everything that is profitable for our salvation: We know that Thou hast shaken the earth because of the multitude of our sins, and that Thou hast troubled it; and fear and trembling has come upon us before the face of Thy wrath, O Longsuffering One. Our heart is troubled at its wounding and the fear of death has fallen upon us at its quaking, that our souls not be carried away as by a lion, and that Thou deliverst no one, that it not swallow us up, and corruption cover us, neither being delivered nor saved. Therefore we make supplication unto Thee, and we entreat Thee, the only Sinless God: Remember Thou not our transgressions, both from the beginning and at the present, neither reward us with a like recompense according to the gravity of our sins, for if Thou shouldest enter into judgment with our race, no one shall be righteous before Thee, and the remembrance of us all shall be utterly destroyed from the earth. Do Thou remember, O Longsuffering One, Thy compassions and Thy mercies from the ages, and Thy true covenant made with our fathers, that the depths of the

earth not swallow us up, nor its mouth devour us. But have compassion on us sinners and show mercy unto us who are lowly, and visit us who are troubled by the dreadful threatening of the earthquake, by great trembling, and seized with fear. For if anywhere there be found among us certain ones that fear Thy Name or keep Thy commandments, a certain small, chosen portion, a blessed seed, a secret treasure, known and preserved by Thee only, as Thou art good hearken unto us who are unworthy, who have beseeched Thy graciousness and mercy, and accept these supplications from the sinful people borne unto Thee, O Master, the Lover of Mankind, as Thou didst accept them from Abraham for the Sodomites, *and* from Daniel and Jeremiah, Thy divine Prophets, who entreated Thy benefits for Israel in captivity, that from generation to generation the unfathomable depth of Thy love for mankind and longsuffering may be glorified. And we, strengthened by Thy mighty arm, bring unto Thee, as gifts of thanksgiving, our change and repentance: through the prayers and supplications of Thy most-pure Mother, and of all the Saints that have pleased Thee from the ages. Amen.

ANOTHER PRAYER AT THE THREAT OF EARTHQUAKE

O Master, Lord Jesus Christ, our God, O inexhaustible Fountain of compassion, O unfathomable Abyss of love for mankind, O boundless Depth of longsuffering and graciousness; Who also, being born, didst come unto the human race and, for its profit, didst endure scourges and wounds out of surpassing love for mankind, that, by Thy divine fear, Thou mightest restrain, as with a bridle, our unrestrained and quickly-occurring sins, that they not rashly move against the Image of God, nor that evil trouble the nobility of the soul: Do Thou put an end to the dreadful shaking of the earth, we pray, and its unusual moving about, which Thou hast now justly commanded to take hold of us, that we may call to remembrance the onrush of all our sins, committed according to nature, and Thy righteous turning away from us because of them. For if we would have kept Thy commandments, and had stood inside their bounds, the earth, in obedience to Thine almighty command, would not have moved against us, that which, although immovable, is now in a state of frenzy, and beyond nature through its movement seeks to swallow us up; and justly, O Righteous Lord! For we have not

wrought the commandments of Thy Kingdom, and, not working them, we fear not Thy righteous wrath that is against us, O Master. But doing evil before Thine eyes, hating one another, envying one another, and being angry with each other, we have rejected love, we have forsaken love for our brothers, we have put aside works of mercy, and we have cherished love of money; we have embraced covetousness, and we have hated non-acquisitiveness; we have cherished gluttony and sensuality, but we have not desired fasting and abstinence; and simply said, we have rejected all Thy commandments, O Lord, and we do every sinful thing. And because of these things (as the Scripture says), "the wrath of God come upon the children of disobedience" *[Eph. 5:6]*. This is because of the evil of our freedom; this is because of our evil and unclean actions which each of us have accomplished; this is because of hatred and pride and things done secretly; and, manifestly, grievous correction has occurred because of our transgressions: the bringing here of deathbearing wounds, the shaking of the earth, and earthquakes, and famine, and destruction, and the onslaught of adversaries, and after these things the other unbearable and eternal torment. But give us not over utterly, for the sake of Thy holy Name, and destroy not us that live on the earth, on account of our sins, that we, the wretched ones, not suffer loss in a time of repentance and return. For if we have often promised repentance, we also have just as often lied unto Thee, our God. Therefore, also, Thou hast condemned the barren fig tree to be cut down, commanding the earth to cover all of us completely. But yet now also, be Thou longsuffering, O Husbandman Who lovest mankind; Who desirest not the death of a sinner, but that he turn back and live; Who didst command us to forgive the sins of our brothers seventy times seven: Do Thou not destroy this, Thy little flock, broken with fear, humbled with tears, troubled by the quaking of the earth, and perplexed from all sides. But do Thou remember Thy compassions and Thy mercies, O Longsuffering One; remember that the intentions of man are fervently set on evils from his youth, and no one is clean from filth before Thee, that receiving now ineffable good gifts, we may give thanks for all Thy glorious and awesome works, which Thou hast wrought and done for us who are unworthy, according to the unfathomable depths of Thy love for mankind: Through the grace of Thy Father Who is without beginning, and

Thy Lifegiving Spirit; through the prayers and supplications of Thy most-pure Mother, and of all Thy Saints. Amen.

APOSTOL IN TIME OF EARTHQUAKE

(Prokeimenon, **TONE 8**:)

O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath. *(6:2)*

Vs. Turn not away Thy face from Thy child. *(68:18)*

The Epistle to the Hebrews (*Pericope 331 from center—Heb. 12:6-13*):

Brethren, whom the Lord loves He chastens, and scourges every son whom He receives. If you endure chastening, God deals with you as with sons; for what son is he whom the father chastens not? But if you be without chastisement, whereof all are partakers, then you are illegitimate children and not sons. Furthermore we have had fathers of our flesh who corrected us, and we were not put to shame. Shall we not far rather be in subjection unto the Father of Spirits, and live? For they chastened us for a few days as it pleased them, but He for our profit, that we might be partakers of His holiness. For no chastening for the present seems to be joyous, but grievous; nevertheless afterward it yields the peaceable fruit of righteousness unto them that are exercised thereby. Therefore, lift up the hands which hang down and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed.

(Alleluia, **TONE 5**)

Vs. O God, Thou hast rejected us and hast broken us down. *(59:3)*

Vs. Thou hast made the earth to tremble and hast troubled it; heal its breaches, for it has been shaken. *(59:4)*

GOSPEL IN TIME OF EARTHQUAKE

The Gospel according to Matthew (*Pericope 27—Matt. 8:23-27*):

At that time, when Jesus had entered into a boat, His disciples followed Him. And behold, there arose a great tempest on the sea, insomuch that the boat was covered with the waves; but He was asleep. And His disciples came to Him and awoke Him, saying, "Lord, save us! We perish!" And He said unto them, "Why are you fearful, O you of little faith?" Then He arose and rebuked the winds and the sea, and there was a great calm. But the men marveled, saying, "What manner of man is this, that even the winds and sea obey Him?"

And at the Divine Liturgy, the Communion Hymn:

Who looketh on the earth, and maketh it tremble. *(103:32)*

A PRAYER *AT THE THREAT* FROM MALEVOLENT WINDS AND SEA STORMS.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

O Master, Lord, our God, Who, by Thy Hypostatic and Unoriginate Word, and Thy Lifegiving Spirit, Equal-in-honor, hast brought all things out of nothingness into being; Who hast established the sand as bounds to the sea and didst set in place the hills and valleys by Thy rule; Who hast measured Heaven with a span and holdest the earth in the hollow of Thy hand; Who hast given this creation measures and rules, boundaries and compositions, and visible and physical orders; Who, also, at Thy gesture, ineffably hast put in place changes of time, and returns of the sun, and the disclosing of elements, and Who directest them to an unalterable and unchangeable *state*: Do Thou Thyself, O All-good God, employing again Thy natural and customary love for mankind and goodness toward us, visit the works of Thy hand, and deprive us not of Thy mercies and compassions, neither disannul Thy covenant, O Thou Who hast fashioned us ineffably according to Thine Image. O Thou Who gavest Thine Only-begotten Son as Redemption for us, and Who gavest the Spirit by the ineffable Communion of His Divinity: Do Thou forgive the multitude of *our* sins, we pray, with the surpassing multitude of Thy compassions. O Thou Who hast washed away the sins of our race with the Blood of Thy Son: Do Thou lead Thy creation to its natural composition and order, and our sinful and evil habitation that has wretchedly reverted to an order contrary to nature for the sake of disorder and ugliness opposite the natural order. Do Thou show unto us this usual great depth of tranquility, and constraining the storm, cut apart also the disturbance of the air. Command the winds to render a timely and harmonious breath. Rebuke the waves of the sea, and the movement of the winds contrary to nature. Let the stormy wind stand back, and let *its* rebellion be transformed to tranquility, that those who cross the sea in boats and work on the many waters may again see Thy deeds and wonders. Set them in

order, O Lover of Mankind and Master, by Thine unequaled love for mankind, Who, by Thy good pleasure and the activity of Thy Holy Spirit, didst will that Thine Only-begotten Son, and our Lord, Jesus Christ, become Man and sail together with Thy holy Disciples and Apostles, Who didst rebuke the stormy winds and didst command the waves of the sea to be calm. Do Thou Thyself now, also, soothe every contrary wind, calm the waves, appease the storm, and raise up exact and acceptable seasons and winds, being everywhere a Ruler and Helper to Thy servants, directing them to the harbor of salvation, knowing Thy Name only, and knowing none other god save Thee, and always calling unto Thee: Through the prayers and supplications of the most-blessed Theotokos, the God-seeing Angels and all the Saints; by the good-pleasure and graciousness of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

A PRAYER AT THE THREAT OF THUNDER AND LIGHTNING.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Again, O Lord, the Master Who lovest mankind, we have had a reminder of punishment; again, we have had a reminder of the forgiveness of useless servants, and we make supplication knowing that, as much as the multitude of sins surpasses *everything*, how much more dost Thou surpass this with Thy deep compassion that rememberest not evils. Therefore, we pray Thee: Turn aside Thy wrath from us, that Thou not be angry with us forever, but in Thy mercy give us life by Thy compassions. O Lord, our God, Who establishest thunder, and makest the lightning, and workest all things for salvation with Thy hand: In Thy love for mankind look down and deliver us from every affliction, wrath and necessity, and the present threatening. For Thou hast thundered from Heaven, O Lord, and Thou hast increased lightning; and Thou hast troubled us. Make peace, O Deeply-compassionate One, with us who have fled unto Thee, and send down upon us the riches of Thy compassions; and have mercy on Thy servants, as Thou art good and the Lover of Mankind. Let not the fire of Thine anger burn us, neither let the wrath of Thy lightning and thunder consume us. But, employing Thy usual deep compassion, appease Thy wrath, and change it into calm air; and sunder the oppressive darkness with rays of sunlight; and change the haze into tranquility.

Exclamation:

For Thou art a God of mercy and compassion and love for mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

A CANON SUNG TO THE MOST-HOLY, CONSUBSTANTIAL, LIFEGIVING AND UNDIVIDED TRINITY, AND TO ALL THE SAINTS, WHEN THERE IS THE THREAT OF DEVASTATING SICKNESS.

The Prokeimenon, *Apostol* Reading, Alleluia, Gospel, Canon, Augmented Litany and Prayers of this Office may be found in the full Molieben Sung in Time of Devastating Epidemic and Deathbearing Pestilence.

ANOTHER PRAYER TO THE LORD SAID IN TIME OF DEVASTATION AND FAMINE,

THE WORK OF THE MOST SACRED PATRIARCH KALLISTOS.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

O Lord, our God, Who, by Thy creating command didst bring this visible creation from nothingness into being; Who, likewise, didst fashion man with Thy hand out of Thine extreme goodness, having first made for him an inexhaustible and comfortable preparation for food and drink, and together, with the transgression of the commandment having deprived him of this incorrupt nourishment, gavest him another, wearisome, place of abode; Who didst command the earth that it bring forth fruit for our nourishment, and with the same *command* irrational animals of many and various forms; Who didst grant, therefore, other things from the same seed of the earth for our needs, and yet more, by Thy providential power, providest fish from the sea by Thy goodness; Who openest Thy right hand and fillest every living thing with satisfaction; Who didst work great and wondrous signs both in the Old *Testament* and the New: Hearken Thou unto me, Thy sinful and unworthy servant; and as once through Joseph, who was an image of Thine Only-begotten Son, Thou didst abundantly nourish all the people of Israel, so also now, through Thine Only-begotten Son, our True God, do Thou grant us nourishment and rest, and give us who are afflicted, a change from famine and devastation, and who are in expectation that Thou wilt deliver us from necessities and misfortunes, that the most-holy Name may be glorified of Thee, the Father Who is without beginning, and of Thine Only-begotten Son, and of Thy Most-holy and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

ANOTHER, SIMILAR PRAYER, BY THE SAME KALLISTOS

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

O God of Wonders, Who workest great and wondrous things; Who, in ancient times, through Moses didst free Israel from the bitter bondage of Pharaoh; Who, guiding him with Thy right hand, and preserving them unharmed on their way to the Promised Land, at first didst nourish great numbers of people to satisfaction with quail in the extremely dry desert, then didst bedew them with manna as with water from an everflowing spring; Who didst arrange to bedew them with fountains of water from an unhewn rock; and Who didst satisfy with the spilling out of waters them that were exhausted with thirst: Do Thou now also, in like manner, nourishing us with Thy usual love for mankind and graciousness, grant us that which is necessary, and feed us with that which serves us for nourishment; and show in us Thy great and wondrous deeds; and satisfy us with the blessings of Thy goodness. For Thou art able to do all things, and there is nothing that Thou canst not do. Yea, O Lord, our God, Who didst nourish a multitude of people with a few loaves in the Wilderness: Do Thou nourish us now also with Thine ineffable deep compassion, and disdain not the supplication of us, Thy sinful and unworthy servants, that Thy Most-holy Name may be most-glorified: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

A PRAYER OF SUPPLICATION AT EVERY LITYA.

This Prayer is read at Lityas in time of evident misfortune when there are no special Prayers provided.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

O Lord, Who alone art rich in mercy, and Who, through deep goodness, inclinest unto the supplications of us, Thy sinful and unworthy servants; Who arrangest and directest all that is profitable for us; Who leadest our life by Thy most-wise Providence, and desirest our salvation by every example; Who art longsuffering and greatly-merciful by nature; Who punishest and again healest; Who also graciously, out of love for mankind, extendest chastisement, but, not to destroy the creation of Thy hands with it, but, beyond that, to again bring it to the original goodness and to this first nobility, which we have destroyed by simpleness of mind and most-cursed counsel, desiring again to lift it up, and, considering every example by which Thou mightest save that which has been weakened by falls: Do Thou Thyself, O Almighty Master, look down on us, and attend unto the supplications of us sinners. For the multitude of our transgressions has made us timid, and we absolutely dare not to entreat forgiveness of transgressions. Yet, knowing Thy love for mankind, deep compassion, great mercy, longsuffering, gentleness, and superior goodness, *and* having confidence in the depth of these things, and in the abyss of Thy goodness, lifting up our hands, we fervently cry out unto Thee: We have sinned, we have transgressed, we have been dishonorable, for we have forgotten Thy commandments, and we have walked in the footsteps of our evil thoughts; and we have passed our lives as ones unworthy of *our* calling, and the Gospel of Thy Christ, His holy Passion, and the spilling out *of His Blood* for us; and we have become a reproach unto Thy Beloved *Son*. We, Thy priest and people,

have transgressed; all together we have turned away; we have become useless. There is no one that works justice and righteousness, not even one; we have shut out Thy compassions and Thy love for mankind, and the depth of the mercy of our God, because of our evils, and the striving for wickedness, by which we have lived. Thou art good, but we have transgressed; Thou art longsuffering, but we are fit for wounds; we know Thy goodness, although we are senseless; we have sinned for little, *and* we are beaten; Thou art awesome, and who can stand against Thee? The mountains shake because of Thee, and who can speak against the majesty of Thine arm? If Thou shouldest close the Heaven, who could open it? And if Thou shouldest close Thine abysses, who could prevent this? To make poor and to make rich, to give life and to kill, to wound and to heal, is easy before Thine eyes. Whatsoever Thou shalt desire is perfectly fulfilled. "Thou hast been angered, yet we *still* have sinned," says one of the ancients, confessing *his sins*. And we also say in the present time: "We have sinned, and Thou hast been angered; therefore, we have become a reproach to our neighbors. Thou hast turned away Thy face, and we have been filled with dishonor." Yet, do Thou cease from Thine anger, O Lord; being appeased, O Lord, do Thou diminish *it*; and give us not up utterly because of our transgressions, neither punish us with other afflictions. Dost Thou give us over to be chastened with the torment of others, such as these: of nations that have not known Thee, and kingdoms that have not been obedient to Thy dominion? But we are Thy people and the staff of Thine inheritance. Therefore, do Thou chastise us, but in goodness, and not in Thine anger, that Thou not make us decrease and be humiliated more than anyone else that lives on the earth. For Thy mercy is ineffable, Thy love for mankind is invincible, and the riches of Thy goodness is unfathomable, in which having boldness, we pray and entreat *Thee*, bending the knees of our hearts: Do Thou cease from the cutting of Thy wrath, we fervently pray, as Thou didst for Thy people in the time of David, even if we do not show seemly repentance. But as Thou art most-gracious, do Thou put an end to Thy wrath, appease Thy righteous anger, grant health unto them that suffer *and* strength unto them that are infirm, and preserve them that are healthy; and drive away every sickness and every wound from Thy people. Do Thou liberate everyone from expectation of this, preserving them from falling into sickness, and, by Thine almighty arm, keeping them

inviolate from this cruel affliction and devastating destruction; for, truly, the anger of Thy wrath has shaken and troubled everyone. If, therefore, we turn not from all our wickedness, yet do Thou Thyself deliver all of us from our evil counsels, and grant that we may please Thee with every good work: through the prayers of the pure Mother of God, the Ever-Virgin Mary, who gave birth unto Thee without a husband, and the intercessions of the Holy and God-seeing Angels, and of all the Saints. For Thou art the Fountain of Mercies and the Unfathomable Depth of Loving-kindness, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

II. GENERAL SUPPLICATIONS

9.

A GENERAL MOLIEBEN.

When the Molieben is served in a private home, then the Cross and Gospel Book are placed on a specially-prepared table, as well as an icon (either one or several) if such were brought from the church for this purpose. (If icons are brought from the church, they are simply carried by hand or by vehicle, without a Cross-Procession or loud singing.) This table must be so placed that the icon(s), Cross and Gospel Book will be visible to all present. Also placed on this table will be a cup with water and a sprinkler. Other items, such as the Service Book, incense, candle, and the Priest's headgear (*skufia* or *kamilavka*), must not be placed on this table, but on another table.

Having censed before the table containing the Cross, Gospel Book and icon(s), and also before the house icons in the room in which the Molieben is being served, the Priest begins:

Deacon: Bless, Master.

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

Singers: Amen. O Heavenly King....

The Reader: Trisagion. O Most-holy Trinity...Our Father.... *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 142(3).*

Psalm 142(3)

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness, and enter not into judgment with Thy servant, for, in Thy sight, no man living shall be justified. For the enemy has persecuted my soul; he has humbled my life down to the ground; he has made me to sit down in darkness like those long dead.

My spirit, then, is overwhelmed within me; my heart within me is troubled. I remembered the days of old, I meditated on all Thy works, I mused on that which Thy hands have fashioned. I stretched forth my hands unto Thee; my soul thirsted after Thee like a waterless land. Hear me speedily, O Lord; my spirit has failed. Turn not Thy face from me, lest I be like them that go down into the pit.

Make me to hear Thy mercy in the morning, for in Thee have I hoped; show me the way, O Lord, wherein I should walk, for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord, for unto Thee have I fled. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of righteousness.

For Thy name's sake, O Lord, Thou shalt give me life. In Thy righteousness Thou shalt bring my soul out of tribulation, and in Thy mercy Thou shalt cut off mine enemies, and destroy all them that afflict my soul, for I am Thy servant.

Glory...now and ever.... Alleluia.... *(thrice)*

In some places, after Lord, have mercy and Glory...now and ever..., Come, let us worship... and Psalm 142(3) are omitted.

Then "God is the Lord..." in the Tone of the Troparia:

Deacon: God is the Lord and hath revealed Himself to us! Blessed is he that comes in the name of the Lord. *(Ps. 117:27)*

O give praise to the Lord, for He is good, for His mercy endures forever. *(Ps. 117:1)*

Choir: *(After each)* God is the Lord and hath revealed Himself to us! Blessed is He that comes in the name of the Lord.

Deacon: Surrounding me, they compassed me about, but in the name of the Lord, I stood against them. *(Ps. 117:11)*

I shall not die, but live; and I shall declare the works of the Lord. *(Ps. 117:17)*

The stone which the builders rejected, this has become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. *(Ps. 117:22-23)*

Then the following:

If it be a Molieben to the Savior, the Troparion (**TONE 2**)*:*

We venerate Thy most-pure Image, O Good One, entreating forgiveness of our transgressions, O Christ our God. For by Thine own will Thou wast well-pleased to ascend the Cross in the flesh, in order to deliver those whom Thou hast created, from the slavery of the Enemy. Therefore, in thanksgiving we cry out to Thee: Thou hast filled all with joy, O our Savior, having come to save the world. *(twice)*

Glory...now and ever...: *Kontakion,* **SAME TONE***:*

O uncircumscribed Word of the Father, knowing Thine Image, unwritten *by man, yet* written by God, to be a trophy of Thine ineffable and divine Providence toward men and of Thine undoubted Incarnation, kissing it we honor Thee.

If it be a Molieben to the Theotokos, then these Troparia, **TONE 4***:*

Let us who are sinners and wretched ones run now most earnestly to the Theotokos and let us fall down, in repentance crying out from the depths of our souls: O Sovereign Lady, having compassion on us, do thou help us. Make haste, for we are perishing from a multitude of transgressions. Turn not away thy servants empty-handed, for we have thee as our only hope. *(twice)*

Glory...now and ever....

We who are unworthy, O Theotokos will never cease to speak of thy powers. For if thou didst not intercede in prayer, who would have delivered us from so many dangers? Who would have preserved us free until now? Let us never forsake thee, O Sovereign Lady, for thou dost ever save thy servants from all cruel circumstances.

If it be a Molieben to a Saint, then the Troparion to the Saint is sung (twice); Glory...now and ever... *its Theotokion (in the Tone of the Troparion).*

If it be a Molieben for the sick, this Troparion, **TONE 4***:*

As Thou only art quick to help, O Christ, show speedy visitation from above unto Thy suffering servant(s), and deliver *him (her, them)* from infirmity and bitter sicknesses. And raise *him (her, them)* up to hymn Thee and to glorify Thee unceasingly, through the prayers of the Theotokos, O only Lover of Mankind. *(twice)*

Glory...now and ever...: *Kontakion,* **TONE 2***:*

As once Thou didst raise up the Mother-in-law of Peter and the Paralytic borne on his bed, so do Thou raise up him (*her*, *them*) that is (*are*) lying on the bed of infirmities and wounded by deathbearing sores, O Savior. In like manner, as Thou art merciful, now visit and heal him (*her*, *them*) that is (*are*) suffering. For as Thou art rich in mercies, Thou only art able to bear the infirmities and sicknesses of our race.

Then Psalm 50(51) is read:

Psalm 50(51)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and

let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

After this, a Canon (as appropriate), *with the following refrains:*

If to the Savior:

Sweetest Jesus, save us.

If to the Theotokos:

Most-holy Theotokos, save us.

If to a Saint:

Holy Hierarch Father *N.*, pray unto God for us.

(Or whatever may be appropriate according to the type of Saint(s).)

In some places, however, a Canon is not sung, but rather the irmosi and refrains only, as is often done for the *Memorial Service for the Dead*, that is, according to the following model:

Choir: *(Irmos)*

Priest and Deacon: *(If to the Savior)* Glory to Thee, O our God, glory to Thee.

(If to the Theotokos) Most-holy Theotokos, save us.

(If to a Saint) Holy Saint, *N.*, pray unto God for us.

(The Choir or Cantor repeats each refrain after the Priest and Deacon.)

Priest and Deacon: Glory to the Father, and to the Son, and to the Holy Spirit.

Choir: Now and ever, and unto the ages of ages. Amen.
(This is done in place of each Ode.)

If there be two Moliebens joined together (except that of the Savior; see below) the refrain to the first Molieben is sung. It is not repeated, but immediately the refrain to the second Molieben, and then "Glory" and "Now and ever". Two refrains, "Glory" and "Now and ever" constitute one ode.

If those who are requesting a Molieben to the Most-holy Theotokos (or to a Saint) wish to join a Molieben to the Savior to it, the Priest should request either that the Molieben to the Savior be sung separately at another time or, if they still wish that they be joined together, then the refrains (if the Canon not be sung) be directed toward the Savior only, but appropriate to the season; that is, if it be Sunday—"Glory, O Lord, to Thy Holy Resurrection"; if it be the time of the Elevation of the Cross until its Leavetaking—"Glory to Thy Precious Cross, O Lord"; if it be to an Icon of the Savior—"Glory, O Lord, to Thy Precious Image"; etc.

If the Molieben be to more than one Saint of a particular rank, e.g., Hierarchs, the refrain will be: "Holy Hierarchs Nicholas, Athanasius and Cyril pray unto God for us" and not "Holy Hierarch Nicholas, Holy Hierarch Athanasius, and Holy Hierarch Cyril pray unto God for us".

There is no Little Litany after the Third Ode, as at Matins, but immediately:

Choir: *(Special Melodies).* The Reader, however, may chant them.

If to the Savior:

Deliver Thy servants from misfortunes, O Greatly-merciful One, for, with fervor, we flee unto Thee, the merciful Redeemer, the Master of all, the Lord Jesus.

If to the Theotokos:

Save thy servants from misfortunes, O Theotokos, for after God all of us hasten unto thee as unto an unshakeable wall and protection.

Look down with compassion, O all-hymned Theotokos, on the cruel affliction of my body, and heal the sickness of my soul.

If to a Saint:

Entreat God for us, O holy *N.*, for, with fervor, we hasten unto thee, the quick helper and intercessor for our souls.

Then the Priest or the Deacon says the Litany:

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice, after each)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

Then the following petition for those for whom the Molieben is sung:

Again we pray for mercy, life, peace, health, salvation, visitation, forgiveness and good hastening for the servant(*s*) of God, *N.*.

And after this, the following:

Again we pray for [all the brethren, (*if a Monastery,*) and for] all Christians.

Then the Exclamation:

For Thou art a merciful God and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

The refrains are repeated, as before.

After the Sixth Ode, the Troparia as after the Third Ode. Then, the Little Litany:

Deacon: Again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each)*

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest:

For Thou art the King of peace and the Savior of our souls, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then, if the Priest wishes, an Akathist may be read.

Then:

Deacon: Let us attend.

Priest: Peace be unto all.

Reader: And to your spirit.

Deacon: Wisdom.

And the appointed Prokeimenon is sung by the Choir. (See the list at the end of this Service.) *At its conclusion:*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest says the Exclamation:

For holy art Thou, O our God, Who restest in the Saints, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let every breath praise the Lord.

Choir: Let every breath praise the Lord.

Deacon: Praise God in His Saints, praise Him in the firmament of His power.

Choir: Let every breath praise the Lord.

Deacon: Let every breath:

Choir: Praise the Lord.

Deacon: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. (*thrice*)

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to Saint (*N.*).

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

And immediately the Priest reads the appointed Gospel. (See the list at the end of this Service.)

The Gospel is read turned toward those who are standing about, or even over the their heads, if the Molieben is served at the request of particular persons.

At its conclusion:

Choir: Glory to Thee, O our God, glory to Thee.

After the Gospel the refrains to the Canon are sung, as before. Then:

It is truly meet to bless thee, O Theotokos, ever-blessed and most-pure and the Mother of our God. More honorable than the Cherubim, and more glorious, beyond compare, than the Seraphim: Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

On the Twelve Great Feasts (until their Leavetakings) or the patronal Feast of the temple, instead of It truly meet..., the irmos of the 9th Ode of the Festal Canon is sung.

Then the Trisagion. After Our Father, the Troparia, as at the beginning.

After the Troparia, the Priest (or Deacon) says the Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice, after each petition)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

Again we pray for mercy, life, peace, health, salvation, visitation, forgiveness and good hastening for the servant(*s*) of God, *N.*.

And these are added:

Again we pray unto Thee, O Lord, our God, that Thou mayest hearken unto the voice of our supplication and prayer, and be merciful unto Thy servant(*s*), *N.*, through Thy grace and compassions, and that Thou wilt fulfil all of his (*her*, *their*) petitions, and forgive all his (*her*, *their*) transgressions, both voluntary and involuntary. And may his (*her*, *their*) prayers and alms be acceptable before Thy holy throne, O Master. And do Thou shelter him (*her*, *them*) from enemies, both visible and invisible; and deliver him (*her*, *them*) from every disaster, misfortune and affliction, and from every sickness. And grant him (*her*, *them*) health and length of days, we all pray, O Lord, hearken and have mercy.

Look down with merciful eyes, O Master and Lover of Mankind, upon Thy servant(*s*), *N.*, and hearken unto our supplication which we bring unto Thee in faith, for Thou Thyself hast said, "Whatsoever things you ask when you pray, believe that you receive them, and it shall be yours" *(Mark 11:24)*, and again, "Ask, and it shall be given you" *(Matt. 7:7)*. Therefore, we also, although unworthy, yet hoping in Thy mercy, ask: Do Thou grant Thy goodness unto Thy servant(*s*), *N.*, and fulfil his (*her*, *their*) good desire(*s*), and preserve him (*her*, *them*), peacefully and quietly, in health and length of days, we all pray, quickly hearken and mercifully have mercy.

Again we pray for the people who are standing about, awaiting from Thee great and rich mercy, [for the brethren, (*if a Monastery,*)] and for all Christians.

If desired, the aforementioned petitions are omitted and the petitions of the Litany for the sick are added:

O Physician of souls and bodies, with compunction and broken in heart we fall down before Thee, and with groaning we cry out unto Thee: Do Thou heal the sicknesses and cure the passions of the soul(*s*) and body (*bodies*) of Thy servant(*s*), *N.*, and forgive him (*her*, *them*), as Thou art compassionate, every transgression, both voluntary and involuntary, and quickly raise him (*her*, *them*) up from the bed of sickness, we pray Thee, hearken and have mercy.

O Merciful One, Who desirest not the death of sinners, but that they should turn back and live: do Thou forgive and have mercy on Thy servant(*s*), *N.*; forbid every sickness, banish every suffering and infirmity; stretch forth Thy mighty arm, and as Thou didst the daughter of Jairus, raise him (*her*, *them*) up from the bed of sickness, and make him (*her*, *them*) healthy, we pray Thee, hearken and have mercy.

With Thy touch having healed the burning fever of the Mother-in-law of Peter, out of Thy tender mercy do Thou heal now also Thy servant(*s*), *N.*, who is (*are*) suffering grievously, quickly bestowing health upon him (*her*, *them*), diligently we pray Thee, O Fountain of Healings, hearken and have mercy.

Again we pray unto the Lord, our God, that He hearken unto the voice of supplication of us sinners, and be merciful unto His servant(*s*), *N.*, and shelter him (*her*, *them*) from every affliction, misfortune, wrath and necessity, and from every spiritual and bodily sickness, and that He grant him (*her*, *them*) health and length of days, we all pray, O Lord, quickly hearken and mercifully have mercy.

And the rest of the Litany:

Again we pray that this city [*if a monastery:* this habitation; *or* this town; *or* this village] and every city and land from famine, epidemic, earthquake, flood, fire, the sword, the invasion of [enemies], and civil war; that our Good God Who lovest mankind will be merciful and condescending, that He will turn away every wrath that takes hold of us, that He deliver us from His righteous threatening laid upon us, and have mercy on us.

Again we pray that the Lord God will hearken unto the voice of supplication of us sinners and have mercy on us.

Then the Priest says the Exclamation:

Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

After the Prayer appropriate to the Molieben:

If to the Most-holy Theotokos:

O most-holy Mistress, Sovereign Lady, Theotokos: Thou art higher than all the Angels and Archangels, and more honorable than all of creation; thou art the Helper of the affronted, the Hope of the hopeless, the Defender of the poor, the Consolation of the sorrowing, the Nourisher of the hungry,

the Garment of the naked, the Healing of the sick, the Salvation of sinners, the Help and Defense of all Christians. O all-merciful Mistress, Sovereign Lady, Virgin Theotokos: Through thy mercy do thou save and have mercy on the most-holy Orthodox Synod of Bishops, the most-holy Metropolitan, Archbishops and Bishops, and all the priestly and monastic orders, the military leaders, civil authorities, and Christ-loving armed forces, and well-wishers; and all Orthodox Christians do thou defend by thy precious robe; and do thou entreat, O Lady, Christ our God Who wast incarnate of thee without seed, that He gird us with His power from on high, against our enemies, both visible and invisible. O all-merciful Sovereign Lady Theotokos: Raise us up out of the depths of sin, and deliver us from famine, destruction, from earthquake and flood, from fire and the sword, from invasion of aliens and civil war, and from sudden death, and from attacks of enemies, and from noxious winds, and from death-bearing plagues, and from all evil. Grant, O Lady, peace and health unto thy servants, unto all Orthodox Christians, and enlighten their minds and the eyes of their hearts unto salvation; and count us, thy sinful servants, worthy of the kingdom of thy Son, Christ our God: for blessed and most-glorified is His dominion, together with His Father Who is without beginning, and His Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

In some Service Books, instead of the above, the following is appointed:

Priest: Let us pray to the Most-holy Sovereign Lady, the Virgin Theotokos.

Choir: Most-holy Theotokos, save us.

Then the Priest reads the Prayer to the Most-holy Theotokos:

O our Most-good Queen, O Theotokos, our Hope, Accepter of orphans and Protectress of strangers, Joy of the sorrowing, Shelter of the

affronted: Do thou look down on our misfortune; look down upon our afflictions. As thou willest, do thou help us, for we are weak; pilot us, for we are strangers; disperse the demons that assail us. For we have none other help, save thee, none other protectress, nor good consoler, except thee, O Mother of God. For thou dost shelter and protect us unto the ages of ages.

Choir: Amen.

If the Molieben be for the sick, the following Prayer for the Sick:

O Master Almighty, Holy King: Who chastenest us that we not perish, Who strengthenest them that have fallen and liftest up them that are cast down; Who settest aright the bodily afflictions of mankind. We pray Thee, O our God: With Thy mercy do Thou visit Thy servant(*s*), *N.*, who is (*are*) sick; forgive him (*her*, *them*) every iniquity, both voluntary and involuntary. Yea, O Lord, send down Thy healing power from Heaven; touch the body, quench the fever; relieve the suffering and every sickness hidden within. Be Thou the Physician of Thy servant(*s*), *N.*; raise him (*her*, *them*) up whole and perfect from the bed of sickness and from the couch of oppression, granting him (*her*, *them*) to be well-pleasing unto Thy Church and to do Thy will. For Thine it is to show mercy and to save, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Wisdom.

Priest: Most-holy Theotokos, save us.

Choir: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou

gavest birth to God the Word. True Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest pronounces the Dismissal:

May Christ our True God, through the prayers of His Most-pure Mother, of Saint(*s*), *N.* [*of the Saint(s) to whom the Molieben has been served*] and of all the Saints, have mercy on us and save us, as He is good and the Lover of Mankind.

Choir: Amen.

GENERAL PROKEIMENA

To the Savior:

(**TONE 4**) O Lord, in the light of Thy countenance shall we walk, and in Thy name shall we rejoice forever. *(88:16-17)*

Vs. All the ends of the earth have seen the salvation of our God. *(97:3)*

To the Most-holy Theotokos:

(TONE 6) I shall make thy name to be remembered in all generations. *(44:18)*

Vs. My heart has poured forth a good word. *(44:12)*

To the Forerunner:

(TONE 4) And thou, Child, shalt be called Prophet of the Most High. *(Luke 1:68)*

Vs. Blessed be the Lord God of Israel, for He hath visited and redeemed His people. *(Luke 1:68)*

To the Sick:

(TONE 7) Have mercy on me, O Lord, for I am weak; heal me, O Lord, for my bones are troubled. *(6:3)*

Vs. For in death, there is none that remembers Thee. *(6:6)*

To Angels:

(TONE 4) Who maketh His angels spirits, and His ministers a fiery flame. *(103:4)*

Vs. Bless the Lord, O my soul; O Lord my God Thou hast been magnified exceedingly. *(103:1)*

To Prophets:

(TONE 4) Thou art a priest forever after the order of Melchizedek. *(109:4)*

Vs. The Lord said unto my lord: Sit at My right hand, until I make thine enemies thy footstool. *(109:1)*

To Apostles:

(TONE 8) Their voice has gone out into all the earth and their words unto the ends of the universe. *(18:5)*

Vs. The heavens declare the glory of God, and the firmament proclaims the work of His hands. *(18:2)*

To a Hierarch:

(TONE 1) My mouth shall speak wisdom, and the meditation of my heart shall bring forth understanding. *(48:4)*

Vs. Hear this, all you nations; give ear, all you that inhabit the world. *(48:2)*

To Hierarchs, Venerable Fathers and Fools-For-Christ's-Sake:

(TONE 7) Precious in the sight of the Lord is the death of His saints. *(115:6)*

Vs. What shall I render unto the Lord for all that He has rendered unto me? *(115:3)*

To a Martyr:

(TONE 7) The righteous man shall rejoice in the Lord, and shall hope in Him. *(63:11)*

Vs. Hearken, O God, unto my voice, when I pray unto Thee. *(63:2)*

To Martyrs:

(TONE 4) Unto the saints that are in His land the Lord has shown the wonder of all His will in them. *(15:3)*

Vs. I beheld the Lord before me continually, for He is at my right hand, that I not be moved. *(15:8)*

To a Hieromartyr:

(TONE 7) The saints shall boast in glory, and shall be joyful on their beds. *(149:5)*

Vs. Sing unto the Lord a new song; His praise in the congregation of the saints. *(149:1)*

To Hieromartyrs:

(TONE 7) Precious in the sight of the Lord is the death of His saints. *(115:6)*

Vs. What shall I render unto the Lord for all that He has rendered unto me? *(115:3)*

To Monkmartyrs:

(TONE 7) The saints shall boast in glory, and shall be joyful on their beds. *(149:5)*

Vs. Sing unto the Lord a new song; His praise in the congregation of the saints. *(149:1)*

To Female Martyrs, Nun-Martyrs and Venerable Mothers:

(TONE 4) God is wonderful in His saints, the God of Israel. *(67:36)*

Vs. Bless God in the congregations, the Lord from the fountains of Israel. *(67:27)*

To Confessors:

(TONE 7) The saints shall boast in glory, and shall be joyful on their beds. *(149:5)*

Vs. Sing unto the Lord a new song; His praise in the congregation of the saints. *(149:1)*

To Hiero-Confessors and Monk-Confessors:

(TONE 7) Precious in the sight of the Lord is the death of His saints. *(115:6)*

Vs. What shall I render unto the Lord for all that He has rendered unto me? *(115:3)*

To Unmercenary Physicians:

(TONE 4) Unto the saints that are in His land the Lord has shown the wonder of all His will in them. *(15:3)*

Vs. I beheld the Lord before me continually, for He is at my right hand, that I not be moved. *(15:8)*

GENERAL GOSPELS

To the Savior:

(*Pericope 88*—Luke 18:2-8)

To the Theotokos:

(*Pericope 4*—Luke 1:39-49,56)

To the Forerunner:

(*Pericope 40*—Matt. 11:2-15)

To the Sick:

(*Pericope 25*—Matt. 8:5-7)

To Angels:

(*Pericope 51*—Luke 10:16-21 *or Pericope 52*—Matt. 13:24-30,36-53)

To Prophets:

(*Pericope 96*—Matt. 23:29-39 *or Pericope 62*—Luke 11:47-12:1)

To an Apostle:

(*Pericope 34*—Matt. 9:36-10:8)

To Apostles:

(*Pericope 50*—Luke 10:1-21 *or Pericope 51*—Luke 10:16-21)

To a Hierarch:

(*Pericope 36*—John 10:9-16)

To Hierarchs:

(*Pericope 11*—Matt. 5:14-19 *or Pericope 35 from center*—John 10:1-9)

To Venerable Fathers or Fools-For-Christ's-Sake:

(*Pericope 43*—Matt.21:27-30 *or Pericope 24*—Luke 6:17-23)

To a Martyr:

(*Pericope 63*—Luke 12:2-12 *or Pericope 52*—John 15:17-16:2)

To Martyrs:

(*Pericope 36*—Matt. 10:16-22 *or Pericope 106*—Luke 21:12-19)

To a Hieromartyr:

(*Pericope 67*—Luke 12:32-40)

To Hieromartyrs:

(*Pericope 24*—Luke 6:17-23 *or Pericope 52*—Luke 10:22-24 *or Pericope 77*—Luke 14:25-35)

To a Monkmartyr:

(*Pericope 37*—Mark 8:34-9:1)

To Monkmartyrs:

(*Pericope 38*—Matt. 10:32-33,37-38 *or Pericope 79*—Matt. 19:27-30 *or Pericope 64*—Luke 18:35-43)

To Female Martyrs:

(*Pericope 62*—Matt. 15:21-28 *or Pericope 21*—Mark 5:25-34)

To Nun-Martyrs:

(*Pericope 104*—Matt. 25:1-13)

To Venerable Mothers:

(*Pericope 104*—Matt. 25:1-13 *or Pericope 33*—Luke :36-50)

To Confessors, Hiero-Confessors and Monk-Confessors:

(*Pericope 64*—Luke 12:8-12)

To Unmercenary Physicians:

(*Pericope 34 from center*—Matt. 10:1,5-8)

10.

A CANON OF SUPPLICATION TO THE MOST-HOLY THEOTOKOS,

SUNG IN EVERY SPIRITUAL AFFLICTION AND CIRCUMSTANCE.

(The work of the Monk Theocteristus.)

The Priest begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 142(3).*

Psalm 142(3)

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness, and enter not into judgment with Thy servant, for, in Thy sight, no man living shall be justified. For the enemy has persecuted my soul; he has humbled my life down to the ground; he has made me to sit down in darkness like those long dead.

My spirit, then, is overwhelmed within me; my heart within me is troubled. I remembered the days of old, I meditated on all Thy works, I mused on that which Thy hands have fashioned. I stretched forth my hands unto Thee; my soul thirsted after Thee like a waterless land. Hear me speedily, O Lord; my spirit has failed. Turn not Thy face from me, lest I be like them that go down into the pit.

Make me to hear Thy mercy in the morning, for in Thee have I hoped; show me the way, O Lord, wherein I should walk, for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord, for unto

Thee have I fled. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of righteousness.

For Thy name's sake, O Lord, Thou shalt give me life. In Thy righteousness Thou shalt bring my soul out of tribulation, and in Thy mercy Thou shalt cut off mine enemies, and destroy all them that afflict my soul, for I am Thy servant.

Glory...now and ever.... Alleluia.... *(thrice)*

Then "God is the Lord..." **(TONE 4)**:

Deacon: God is the Lord and hath revealed Himself to us! Blessed is he that comes in the name of the Lord. *(Ps. 117:27)*

O give praise to the Lord, for He is good, for His mercy endures forever. *(Ps. 117:1)*

Choir: *(After each)* God is the Lord and hath revealed Himself to us! Blessed is He that comes in the name of the Lord.

Deacon: Surrounding me, they compassed me about, but in the name of the Lord, I stood against them. *(Ps. 117:11)*

I shall not die, but live; and I shall declare the works of the Lord. *(Ps. 117:17)*

The stone which the builders rejected, this has become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. *(Ps. 117:22-23)*

Then these Troparia to the Theotokos **(TONE 4)**:

Let us who are sinners and wretched ones run now most earnestly to the Theotokos and let us fall down, in repentance crying out from the depths of our souls: O Sovereign Lady, having compassion on us, do

thou help us. Make haste, for we are perishing from a multitude of transgressions. Turn not away thy servants empty-handed, for we have thee as our only hope. *(twice)*

We who are unworthy, O Theotokos will never cease to speak of thy powers. For if thou didst not intercede in prayer, who would have delivered us from so many dangers? Who would have preserved us free until now? Let us never forsake thee, O Sovereign Lady, for thou dost ever save thy servants from all cruel circumstances. *(once)*

Then Psalm 50(51) is read:

Psalm 50(51)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be

pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

And after the Psalm, we begin the Canon to the Most-holy Theotokos **(TONE 8)**:

ODE 1

Irmos: *Having crossed the water as though it were dry land, and having fled the Egyptian wickedness, the Israelites cried aloud: Let us sing to the Redeemer and our God.*

Refrain: Most-holy Theotokos, save us!

Seized by many temptations, I flee unto thee, seeking salvation. O Mother of the Word, and Virgin, from weighty and cruel things save me.

Outbursts of passions trouble me and fill my soul with great despondency. Calm it, O Maiden, by the peace of thy Son and God, O All-pure One.

Glory to the Father, and to the Son, and to the Holy Spirit:

I entreat thee who gavest birth to the Savior and God, O Virgin, to deliver me from cruel things. For, fleeing now unto thee, I stretch forth both my soul and my reasoning.

Now and ever and unto ages of ages. Amen.

I am ailing in body and soul; do thou count me worthy of divine visitation and thy careful solicitude, O thou who alone art the Mother of God, for thou art good and the Mother of the Good.

ODE 3

Irmos: *O Lord, Creator of the vault of Heaven, and Builder of the Church: Do Thou establish me in the love of Thee, O Summit of desire, O Confirmation of the Faithful, O only Lover of Mankind.*

I have chosen thee to be the protection and shield of my life, O Virgin and Mother of God. Do thou pilot me unto thy haven, O Author of good things, O Confirmation of the faithful, O thou only all-hymned One.

I entreat thee, O Virgin, to dispel the agitation of my soul and the storm of my sorrows; for thou, O Bride of God, hast given birth to Christ, the Prince of Peace, O only most-pure One.

Glory....

Since thou gavest birth unto Him Who is the Benefactor and Cause of good, do thou pour forth the riches of benefits on all; for thou canst do all things, as thou didst bear Christ Who is mighty in power, O thou who art blessed of God.

Now and ever....

Being tortured by cruel sicknesses and painful passions, O Virgin, do thou help me. For I know thee to be an inexhaustible treasury of unfailing healing, O most-pure One.

At the conclusion of the Third Ode:

Lord, have mercy. *(thrice)*

Then these Troparia are sung *after the Third and Sixth Odes only* (**SPECIAL MELODY**)*:*

Save thy servants from misfortunes, O Theotokos, for after God all of us hasten unto thee as unto an unshakeable wall and protection.

Look down with compassion, O all-hymned Theotokos, on the cruel affliction of my body, and heal the sickness of my soul.

Then the Priest or the Deacon says the Litany:

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

Then the following petition *for those for whom the Molieben is sung:*

Again we pray for mercy, life, peace, health, salvation, visitation, forgiveness and good hastening for the servant(*s*) of God, *N.*.

And after these, the following:

Again we pray for [all the brethren, (*if a Monastery,*) and for] all Christians.

Then the Exclamation:

For Thou art a merciful God and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

In some ***Trebniks***, instead of the aforementioned Litany, the following:

Then the Priest commemorates them for whom the Molieben is sung:

Again we beseech Thee, O Lord our God, to hearken unto the voice of our supplication and prayer, and have mercy on Thy servant(*s*), *N.*. By Thy grace and compassions, fulfil all his (*her*, *their*) petitions, and forgive all his (*her*, *their*) transgressions, both voluntary and involuntary. Let his (*her*, *their*) prayers and offerings be acceptable before the throne of Thy majesty, and protect him (*her*, *them*) from enemies both visible and invisible; deliver him (*her*, *them*) from every suffering, affliction and sorrow, and from sickness, and grant health and length of days, we pray Thee, O Lord, hearken and have mercy.

Choir: Lord, have mercy. *(15 times)*

The Priest says:

For Thou art a merciful God and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately we say the Troparion (Sedalen), **TONE 2***:*

As thou art fervent in intercession and an invincible wall, O Fountain of mercy and Haven of peace, earnestly we cry out unto thee: O Theotokos and Sovereign Lady, go before us in anticipation and deliver us from misfortunes, as thou alone doth speedily intercede for us.

ODE 4

Irmos: *I have heard, O Lord, of the mystery of Thy dispensation. I have considered Thy works. And I have glorified Thy Divinity.*

Do thou still the turmoil of my passions and the storm of my transgression, thou who gavest birth to the Lord and Pilot, O Bride of God.

Do thou bestow out of the abyss of thy compassion on me who am crying out in supplication; for thou didst give birth to the Kind-hearted One and Savior of all that hymn thee.

Delighting in thy gifts, O most-pure One, we sing a song of thanks-giving, knowing thee to be the Mother of God.

Glory....

As I lie on the bed of my pain and sickness, as thou art a lover of goodness, do thou help me, O Theotokos who alone art ever-Virgin.

Now and ever....

Having thee as our hope and confirmation, and an unshaken wall of salvation, O all-hymned One, we are delivered from every difficulty.

ODE 5

Irmos: *Enlighten us by Thy commands, O Lord, and with Thine uplifted arm grant us Thy peace, O Lover of Mankind.*

Fill my heart with rejoicing, O pure One, by giving me thine incorruptible joy, O thou who didst give birth unto the Cause of gladness.

Deliver us from misfortunes, O pure Theotokos who didst give birth to Eternal Redemption, and the Peace that passes all understanding.

Glory....

Dispel the darkness of my transgressions, O Bride of God, with the brightness of thy splendor, for thou didst give birth unto the Light Divine and Pre-eternal.

Now and ever....

Heal, O Pure One, the infirmity of my soul, when thou hast counted me worthy of thy visitation, and grant me health by thine prayers.

ODE 6

Irmos: *I will pour out my prayer unto the Lord, and to Him will I proclaim my sorrows. For my soul is filled with afflictions, and my life has drawn near to Hades. And like Jonah I will pray: Raise me up from corruption, O God.*

As He has saved from death and corruption my nature, seized by corruption and death, having submitted Himself unto death, O Virgin, do thou entreat Thy Lord and Son to deliver me from the wickedness of enemies.

We know thee as the protection of *our* life, O Virgin, and a firm fortification; disperse thou the tumult of temptations, and drive away the oppression of demons. And I pray unto thee always: Deliver me from the corruption of the passions.

Glory....

We have acquired thee as a wall of refuge, and the all-perfect salvation of our souls, and a relief [*lit.*, a spacious place] in afflictions, O Maiden, and we ever rejoice in thine illumination. O Sovereign Lady, do thou also now save us from passions and misfortunes.

Now and ever....

I lie now on my bed of sickness, and there is no healing for my flesh; but I pray unto thee, O Good One who gavest birth to God and the Savior of the world and the Deliverer from afflictions: Raise me up from the corruption of sickness.

Then the Troparia as after the Third Ode and *the Little Litany. And after the Exclamation, immediately the Kontakion,* **TONE 6**:

O Protection of Christians that cannot be put to shame, unfailing Mediation before the Creator: Despise not the entreating voices of us sinners. But, anticipate us, O Good One, who call out unto thee in faith: Hasten to intercession and be quick in supplication, O Theotokos, for thou dost always protect those who honor thee.

In some ***Trebniks***, however, instead of the Little Litany, is found the following rubric: *And the Priest makes commemoration as before, and, after the Exclamation, immediately the Kontakion,* **TONE 6**:

If desired, an Akathist may be read before the Kontakion.

And immediately, the Prokeimenon, **TONE 4**:

Deacon: Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Fourth Tone:

(Prokeimenon, **TONE 4**:)

I shall make thy name to be remembered in all generations. *(44:18)*

Choir: I shall make thy name to be remembered in all generations.

Reader: **Vs.** Hearken, O daughter, and see, and incline thine ear. *(44:11)*

Choir: I shall make thy name to be remembered in all generations.

Reader: I shall make thy name to be remembered:

Choir: In all generations.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest says the Exclamation:

For holy art Thou, O our God, Who restest in the Saints, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let every breath praise the Lord.

Choir: Let every breath praise the Lord.

Deacon: Praise God in His Saints, praise Him in the firmament of His power.

Choir: Let every breath praise the Lord.

Deacon: Let every breath:

Choir: Praise the Lord.

Deacon: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Luke.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

And immediately he Priest reads the :

The Gospel according to Luke (*Pericope 4—Luke 1:39-49, 56*):

In those days Mary arose and went into the hill country with haste, into a city of Judah, and entered into the house of Zacharias, and greeted Elizabeth. And it came to pass, when Elizabeth heard the greeting of Mary, the babe leaped in her womb, and Elizabeth was filled with the Holy Spirit. And she spoke out with a loud voice and said, "Blessed art thou among women, and blessed is the fruit of thy womb. And why is it granted to me that the mother of my Lord should come to me? For behold, as soon as the voice of thy greeting sounded in mine ears, the babe leaped for joy in my womb. And blessed is she that believed; for there shall be a fulfillment of those things which were told her from the Lord." And Mary said, "My soul magnifies the Lord, and my spirit has rejoiced in God my Savior. For He has regarded the low estate of His handmaiden; for behold, from henceforth all generations shall call me blessed. For He that is mighty has done to me great things, and holy is His name." And Mary abode with her about three months, and returned to her own house.

Choir: Glory to Thee, O our God, glory to Thee.

And, immediately, **TONE 6***:*

Glory to the Father, and to the son, and to the Holy Spirit:

Through the prayers of the Theotokos, O Merciful One, do Thou cleanse the multitude of our transgressions.

Now and ever and unto ages of ages. Amen. *(Repeat)*

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgressions.

And the following, **TONE 6**:

Entrust me not to human protection, O most-holy Sovereign Lady, but accept the supplication of thy servant; for sorrow has taken hold of me, I am not able to endure the demon's arrows; I, the wretched one, have not a shelter, nor a place to run; always I am fleeing and I have no consolation save thee, O Sovereign Lady of the world, the Hope and Protection of the faithful. Turn not away from my supplication; do that which is profitable for me.

Then the Priest says:

O God, save Thy people, and bless Thine inheritance. Visit Thy world with mercy and compassion, exalt the horn of Orthodox Christians, and send down on us Thy rich mercies: through the prayers of our most-pure Sovereign-Lady, the Theotokos and ever-Virgin Mary; by the power of the honorable and life-giving Cross; through the intercession of the honorable Bodiless Powers of Heaven; of the honorable and glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-praised Apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and Godbearing Fathers; of our Fathers among the Saints, the great Hierarchs and ecumenical Teachers: Basil the Great, Gregory the Theologian and John Chrysostom; of our Father among the Saints, Nicholas the Wonderworker, Archbishop of Myra in Lycia;

[of the holy Equals-to-the-Apostles Cyril and Methodius, Teachers of the Slavs; of the holy Right-believing and Equal-to-the-Apostles Great Prince Vladimir; of our Fathers among the Saints, the Wonderworkers of All Russia: Michael, Peter, Alexis, Jonah, Philip and Hermogenes, Tikhon of Zadonsk, and Theodosius of Chernigov; of our Fathers among the Saints: Sava, Archbishop of Serbia, and Clement, Enlightener of the Bulgarians; Callinicus of Cernica and Nectarios of Aegina; and Nicholai of Zhicha, who labored in America; of our Father among the Saints, Innocent, Evangelizer of Alaska, and Apostle to America; of the holy Hieromartyr and Confessor, Tikhon, Patriarch of Moscow and Enlightener of North America; of the holy

and glorious Greatmartyr George the Victorious; of the holy and glorious Greatmartyr Demetrius the Myrrhgusher; of the holy, glorious and right-victorious Martyrs Cosmas of Aetolia and Nicodemus of Elbassan; Juvenaly of Iliamna and Peter the Aleut; and the Priestmartyrs John and Alexander; of our venerable and Godbearing Fathers: Anthony and Theodosius of the Caves in Kiev, Sergius of Radonezh and Seraphim of Sarov, Wonderworkers; Job, Wonderworker of Pochaev and John of Rila; of our venerable and Godbearing Father, Herman of Alaska; of the holy Righteous Philoftheia of Thrace, Protectress of Romania; of the holy Righteous John of Kronstadt; of the holy Blessed Xenia of Petersburg; of the holy Righteous Alexis of Wilkes-Barre and Jacob of Alaska;]

of the holy and righteous Ancestors of God Joachim and Anna; of Saint(s), *N.*, (*of the church or monastery*); of Saint(s), *N.*, (*of the day*) and of all the Saints: We pray Thee, O Most-merciful Lord, hearken unto us sinners who entreat Thee, and have mercy on us.

Choir: Lord, have mercy. *(12 times)*

And the Priest says the Exclamation:

Through the mercies and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And the rest of the Canon.

ODE 7

Irmos: *Having gone down to Babylon from Judea, the Children of old, by their faith in the Trinity, trampled underfoot the flame of the furnace, singing: O God of our Fathers, blessed art Thou.*

As Thou didst will to accomplish our salvation, O Savior, Thou didst dwell in the womb of the Virgin, whom Thou didst show to the world as the Mediatress; O God of the fathers, blessed art Thou.

Do thou entreat the Dispenser of mercy, Whom thou didst bear, O pure Mother, that He deliver from transgressions and defilements of the soul, them that with faith cry out: O God of the fathers, blessed art Thou.

Glory....

Thou hast shown her that gave Thee birth to be a Treasury of salvation, a Fountain of incorruption, a Tower of confirmation, and a Door of repentance unto them that cry out: O God of the fathers, blessed art Thou.

Now and ever....

Do thou count worthy of healing of weakness of body and sickness of soul, O Mother of God, them that with love draw nigh unto Thy protection, O Virgin who for us gavest birth unto Christ the Savior.

ODE 8

Irmos: *The King of Heaven, Whom the hosts of angels sing, praise and highly exalt unto all the ages.*

Disdain not them that are in need of thy help, O Virgin, and who hymn and highly exalt thee unto the ages.

Thou healest the infirmity of my soul and the sickness of my body, O Virgin, that I may glorify thee, O Pure One, unto the ages.

Glory....

Thou pourest forth the riches of healing on them that with faith hymn thee, O Virgin, and highly exalt thine ineffable Nativity.

Now and ever....

Thou drivest away the assaults of temptations, and the onslaught of the passions, O Virgin. Therefore we hymn thee unto all the ages.

ODE 9

Irmos: *Saved through thee, O pure Virgin, we confess thee to be truly Theotokos, and with the bodiless choirs we magnify thee.*

Turn not away from the stream of my tears, O Virgin, who didst give birth unto Christ Who taketh away all tears from every face.

Fill my heart with joy, O Virgin who didst receive the fullness of joy, and didst dispel the sorrow of sin.

Be the Sanctuary and Protection and an unshaken Wall, a Refuge and Shelter, and the Gladness, O Virgin, of them that make haste unto thee.

Glory....

With the rays of thy light, O Virgin, illumine them that piously confess thee to be the Theotokos, and drive away the darkness of ignorance.

Now and ever....

As I have been brought low in a place of affliction and infirmity, O Virgin, do thou heal me, changing my illness into health.

And, immediately:

It is truly meet to bless thee, O Theotokos, ever-blessed and most-pure and the Mother of our God. More honorable than the Cherubim, and more glorious, beyond compare, than the Seraphim: Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

And the Priest censes the Altar and the people.

And we sing the following Theotokia:

No Tone is given in the printed text.

Let us honor in hymns the Sovereign Lady of the world, higher than the heavens and more pure than the brightness of the sun, who has delivered us from the curse.

The multitude of my sins makes weak my body and my soul also. I hasten to thee, O full of grace, the hope of the hopeless. Do thou help me.

O Sovereign Lady and Mother of the Deliverer, accept the supplication of thine unworthy servants, that thou mightest mediate before Him that was born of thee. O Sovereign Lady of the world, be thou our Mediatress.

Joyfully and fervently we now sing hymns to thee as the all-hymned Birthgiver of God. Together with the Forerunner and all the Saints pray, O Theotokos, that He may have compassion on us.

All you hosts of angels, O Forerunner of the Lord, O Twelve Apostles, and All Saints, together with the Theotokos, make supplication that He will save us.

Then the Trisagion. O Most-holy Trinity....Our Father.... *Priest:* For Thine is the Kingdom.... *Choir:* Amen.

And these Troparia, **TONE 6***:*

Have mercy on us, O Lord, have mercy on us, for laying aside all excuse, we sinners offer to Thee, as to our Master, this supplication: Have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit:

O Lord, have mercy on us, for in Thee have we put our trust. Do not be angry with us, nor remember our iniquities, but look down on us even now, as Thou art compassionate, and deliver us from our enemies; for Thou art our God, and we are Thy people; we are all the work of Thy hands, and we call on Thy name.

Now and ever and unto ages of ages. Amen.

O Blessed Theotokos, open the doors of compassion to us whose hope is in thee, that we may not perish, but be delivered from adversity through thee. For thou are the salvation of the Christian people.

And the Priest or Deacon says the Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each petition)*

And the rest of the Litany as indicated after the Third Ode.

Then the Priest reads *the Prayer to the Most-holy Theotokos:*

O Most-holy Sovereign Lady Theotokos: Thou art higher than all the angels and archangels, and more honorable than all creation; thou art the Helper of the offended, the Hope of them that are without hope, and Intercessor for the poor, the Consolation of the sorrowful, a Nourisher of them that hunger, a Robe for the naked, Healing for the sick, the Salvation of sinners, and the Help and Protection of all Christians. O all-merciful Sovereign Lady, Virgin Theotokos: Through thy mercy do thou save and have mercy on the most-holy Orthodox Synod of Bishops, the most-holy Metropolitan, Archbishops and Bishops, and all the priestly and monastic orders, the military leaders, civil authorities, and Christ-loving armed forces, and well-wishers; and all Orthodox Christians do thou defend by thy precious robe; and do thou entreat, O Lady, Christ our God Who became incarnate of thee without seed, that He gird us with His power from on high, against our enemies, both visible and invisible. O all-merciful Sovereign Lady Theotokos: Raise us up out of the depths of sin, and deliver us from famine, destruction, from earthquake and flood, from fire and the sword, from invasion of aliens and civil war, and from sudden death, and from attacks of enemies, and from noxious winds, and from death-bearing plagues, and from all evil. Grant, O Lady, peace and health unto thy servants, unto all Orthodox Christians, and enlighten their minds and the eyes of their hearts unto salvation; and count us, thy sinful servants, worthy of the kingdom of thy Son, Christ our God: for blessed and most-glorified is His dominion, together with His Father Who is without beginning, and His Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Wisdom.

Priest: Most-holy Theotokos, save us.

Choir: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest makes the customary Daily Dismissal.

11.

A MOLIEBEN FOR THE NEW YEAR.

Customarily this Molieben is sung on January 1.

At the conclusion of the Divine *Liturgy, the Deacon says:*

Bless, Master.

The Priest:

Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Reader: Come, let us worship God, our King.
Come, let us worship and fall down before Christ, our King and our God.
Come, let us worship and fall down before Christ Himself, our King and our God.

Psalm 64(5)

To Thee is due a song, O God, in Sion; and to Thee shall a vow be rendered in Jerusalem. Hearken unto my prayer, for to Thee shall all flesh come. The words of transgressors have overpowered us; but our ungodliness shalt Thou forgive. Blessed is he whom Thou hast chosen and taken *to Thyself*, he shall dwell in Thy courts. We shall be filled with the good things of Thy house; holy is Thy temple, wonderful in righteousness.

Hear us, O God our Savior, the Hope of all the ends of the earth and of them that be far off at sea, Who preparest the mountains by Thy strength,

Who art girded round about with power, Who troublest the depth of the sea; who shall withstand the noise of its waves? The nations shall be troubled, and they that dwell at the ends *of the earth* shall be afraid at Thy signs; Thou shalt make delightful the outgoings of the morning and the evening. Thou hast visited the earth and watered it; Thou hast abundantly enriched it. The river of God is filled with waters; Thou hast prepared their food, for such is the preparation thereof. Saturate its furrows, multiply its fruit; in its showers *the crops* springing up shall rejoice. Thou shalt bless the crown of the year with Thy bounty, and Thy fields shall be filled with fatness. The beautiful places of the wilderness shall be enriched and the hills shall be girded with gladness. The rams of the flock have clothed themselves *with fleece*, and the valleys shall abound with wheat; they shall cry aloud, yea, they shall sing hymns.

Glory...now and ever.... Alleluia.... *(thrice)*

Then, the Deacon says the following (Great) *Litany:*

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

That He will mercifully accept this present thanksgiving and supplication of us, His unworthy servants, on His most-heavenly Altar, and compassionately have mercy on us, let us pray to the Lord.

That our prayers will be acceptable, and that He will forgive us and all His people their transgressions, both voluntary and involuntary, that we have wickedly committed in the year that has past, let us pray to the Lord.

That He will bless the beginning and continuance of this year with the grace of His love for mankind, and will grant unto us peaceful times, favorable weather and a sinless life in health and abundance, let us pray to the Lord.

That He will turn aside from us all His wrath, justly kindled against us on account of our sins, let us pray to the Lord.

That He will drive away from us all soul-corrupting passions and corrupting habits, and that He will plant in our hearts His divine fear, unto the fulfillment of His statutes, let us pray to the Lord.

That He will renew a right spirit within us, and strengthen us in the Orthodox Faith, and cause us to make haste in the performance of good deeds and the fulfillment of all His statutes, let us pray to the Lord.

That He will cast down all heresies and schisms, and everywhere plant right belief and piety, and convert all that have departed from the True Faith unto the knowledge of His truth, and unite them unto His Holy Orthodox Church, let us pray to the Lord.

That He will deliver His Holy Church and all of us from every sorrow, tribulation, wrath and necessity, and from all enemies, both visible and invisible, and that He will always compass round about His faithful people with health, long life and peace, and the host of His Holy Angels, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And the Priest exclaims:

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then "God is the Lord..." **(TONE 4)**:

Deacon: God is the Lord and hath revealed Himself to us! Blessed is he that comes in the name of the Lord. *(Ps. 117:27)*

O give praise to the Lord, for He is good, for His mercy endures forever. *(Ps. 117:1)*

Choir: *(After each)* God is the Lord and hath revealed Himself to us! Blessed is He that comes in the name of the Lord.

Deacon: Surrounding me, they compassed me about, but in the name of the Lord, I stood against them. *(Ps. 117:11)*

I shall not die, but live; and I shall declare the works of the Lord. *(Ps. 117:17)*

The stone which the builders rejected, this has become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. *(Ps. 117:22-23)*

And these Troparia, (**SAME TONE**)*:*

We Thine unworthy servants, O Lord, grateful for Thy great benefits bestowed upon us, glorifying Thee, do praise, bless, give thanks and magnify Thy deep compassion. And with submissive love we cry out unto Thee: O our Benefactor and Savior, glory to Thee.

Glory to the Father, and to the Son, and to the Holy Spirit:

(TONE 3) O Master Who hast freely vouchsafed Thy benefits and gifts unto Thine unprofitable servants, fervently making haste unto Thee, we bear thanksgiving according to our strength. And glorifying Thee as our Benefactor and Creator, we cry out: Glory to Thee, O God Most-compassionate.

Now and ever, and unto the ages of ages. Amen.

(TONE 2) O Thou, the Fashioner of all creation, Who in Thy power hast established times and seasons: Do Thou bless the crown of the

year with Thy graciousness, O Lord, preserving our [land and its rulers (*or* civil authorities)] in peace through the prayers of the Theotokos, and save us.

Deacon: Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Fourth Tone:

(Prokeimenon, **TONE 4**:)

I will sing unto the Lord Who has dealt bountifully with me, and I will sing psalms unto the name of the Lord Most High. *(12:7)*

Choir: I will sing unto the Lord Who has dealt bountifully with me, and I will sing psalms unto the name of the Lord Most High.

Reader: **Vs.** My heart shall rejoice in Thy salvation. *(12:7)*

Choir: I will sing unto the Lord Who has dealt bountifully with me, and I will sing psalms unto the name of the Lord Most High.

Reader: I will sing unto the Lord Who has dealt bountifully with me:

Choir: And I will sing psalms unto the name of the Lord Most High.

Deacon: Wisdom.

Reader: The Reading from the First Epistle of the Holy Apostle Paul to Timothy.

Deacon: Let us attend.

The Reader reads the Lesson from the Apostol:

The First Epistle to Timothy (*Pericope 282—1 Tim. 2:1-6*):

My child, Timothy, I exhort first of all that supplications, prayers, petitions, *and* thanksgiving be made for all men, for kings and for all who are in authority, that we may live a quiet and peaceful life in all piety and purity. For this is good and acceptable before God our Savior, Who will have all men to be saved and come unto the knowledge of the truth. For there is one God and one Mediator between God and men, the man Christ Jesus, Who gave Himself a ransom for all: *To Whom be honor and glory unto the ages of ages. Amen.*

Priest: Peace be unto you.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: The Alleluia in the Fourth Tone: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 4**)

Choir: Alleluia. Alleluia. Alleluia.

Deacon: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Luke.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

And immediately the Priest reads the Gospel:

The Gospel according to Luke (*Pericope 13—Luke 4:16-22*):

At that time, Jesus came to Nazareth where He had been brought up. And as was His custom, He went into the synagogue on the Sabbath day and stood up to read. And there was given to Him the book of the Prophet Isaiah. And when He had opened the book, He found the place where it was written: "The Spirit of the Lord is upon Me, because He has anointed me to proclaim the good news unto the poor. He hath sent Me to heal the brokenhearted, to preach deliverance unto the captives, and sight unto the blind, to set free them that are broken, to preach the acceptable year of the Lord." And He closed the book, gave it to the attendant, *and* sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them: "Today is this scripture fulfilled in your ears." And all bore Him witness and wondered at the gracious words that proceeded out of His mouth.

Choir: Glory to Thee, O our God, glory to Thee.

Then immediately the Deacon says this Litany:

Let us say with all our soul and with all our mind, let us say.

Choir: Lord, have mercy.

Deacon: O Lord Almighty, the God of our Fathers, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy.

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

Giving thanks with fear and trembling, as unprofitable servants, unto Thy deep compassion, O Lord, our Savior and Master, for Thy benefits, which Thou hast poured out abundantly upon Thy servants, we fall down and offer doxology unto Thee as God, and with compunction we cry out: Do Thou deliver Thy servants from all calamities, and as Thou art merciful, ever fulfil all our desires that are for good, diligently we pray Thee, hearken and have mercy.

That Thou wilt bless the crown of the coming year with Thy goodness, and appease among us all enmity, discord and civil strife; that Thou wilt give us peace, steadfast and unfeigned love, an orderly disposition and a virtuous life, we pray Thee, O All-gracious Lord, hearken and have mercy.

That Thou wilt not call to mind our innumerable transgressions and evil actions we have committed during the past

year, and that Thou wilt not render unto us according to our deeds; but that Thou wilt remember us in mercy and compassion, we pray Thee, O Tenderly-merciful Lord, hearken and have mercy.

That Thou wilt give rain in due season, both the early and the latter *rains*, fruitful dews, temperate and healthful breezes, and that Thou wilt shine *on us* the warmth of the sun, we pray Thee, O All-compassionate Lord, hearken and have mercy.

That Thou wilt remember Thy Holy Church and strengthen and confirm it, enlarge it and give it peace, and preserve it unharmed by the gates of Hades and unassailable against every assault of enemies, both visible and invisible, forever, we pray Thee, O Almighty Master, hearken and have mercy.

That Thou wilt root out and extinguish every blasphemous impiety [of the unbelieving world] and quickly destroy its [dominion], and give it into the hands of the right-believing people, we pray Thee, O All-powerful Lord, hearken and have mercy.

That Thou wilt deliver us in this coming year and all the days of our life from famine, destruction, earthquake, flood, hail, fire, the sword, the invasion of enemies and civil war, and from every deathbearing wound, calamity and necessity, we pray Thee, O Tenderly-compassionate Lord, hearken and have mercy.

Then the Priest says the Exclamation:

Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for Thou art a merciful

God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Again and again, on bended knees, let us pray to the Lord.

Choir: Lord, have mercy. *(thrice)*

And the Priest reads the following Prayer:

O Master, Lord our God, Fountain of life and immortality, the Creator of all things both visible and invisible, Who hast appointed seasons and years by Thy power, and dost direct all things by Thy most-wise and all-gracious providence: We thank Thee for Thy compassions, which Thou hast [poured] out upon us during the passing time of our life, *and* we entreat Thee, O All-compassionate Lord! Bless the crown of the coming year with Thy goodness. Preserve our [rulers (*or* civil authorities)]; multiply the days of their life in unalterable health, and grant them progress in every virtue. Grant Thy good things from above unto Thy people: health and salvation, and good hastening in all things. Deliver Thy Holy Church, this city, [*if a monastery:* this holy habitation,] and every city and land from every evil circumstance, granting them peace and tranquility. And count us worthy that we may always offer thanksgiving unto Thee, the Father Who is without beginning, together with Thine Only-begotten Son, and Thine All-holy and Lifegiving Spirit, God glorified in one Essence, and that we may hymn Thy most-holy Name.

Then he exclaims:

Glory to Thee, O God, our Benefactor, unto the ages of ages.

Choir: Amen.

And immediately the Great Doxology is sung:

Glory to God in the highest, and on earth, peace, good will to men. We praise thee, we bless Thee, we worship Thee. We glorify Thee, we give thanks to Thee for Thy great glory. O Lord, heavenly King, God the Father Almighty. O Lord, the Only-begotten Son, Jesus Christ, and the Holy Spirit. O Lord God, Lamb of God, Son of the Father that takest away the sins of the world, have mercy on us. Thou that takest away the sins of the world accept our prayer. Thou that sittest at the right hand of God the Father, have mercy on us. For Thou only art holy, Thou only art the Lord, O Jesus Christ, in the glory of God the Father. Amen. Every day will I bless Thee and praise Thy Name forever, even forever and ever. Vouchsafe, O Lord, that we may be kept this day without sin. Blessed art Thou, O Lord, God of our Fathers and praised and glorified be Thy Name forever. Amen. Let Thy mercy, O Lord, be upon us as we have put our trust in Thee. Blessed art Thou, O Lord, teach me Thy statutes. *(thrice)* Lord, Thou hast been our refuge from generation to generation. I said: Lord, be merciful to me, heal my soul, for I have sinned against Thee. Lord, I flee to Thee, teach me to do Thy will, for Thou art my God. For with Thee is the fountain of life, and in Thy light shall we see light. O continue Thy lovingkindness to them that know Thee.

Holy God. Holy Mighty. Holy Immortal. Have mercy on us. *(thrice)*

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Holy Immortal, have mercy on us.

Holy God. Holy Mighty. Holy Immortal. Have mercy on us.

Or, instead of this, the Hymn of St. Ambrose, Bishop of Milan (Te Deum):

We praise Thee, O God, we confess Thee to be the Lord. All the earth magnifies Thee, the Father everlasting. Unto Thee, all the Angels, unto Thee, the Heavens and all the Powers *therein*, unto Thee, the Cherubim and the Seraphim cry aloud with voices unceasing: Holy, Holy, Holy, Lord God of Sabaoth; Heaven and earth are full of the majesty of Thy glory. The most-glorious choir of the Apostles, the praiseworthy fellowship of the Prophets, *and* the resplendent army of Martyrs praise Thee. The Holy Church throughout the world confesses Thee: the Father of infinite majesty, Thine adored, true and Only-begotten Son, and the Holy Spirit, the Comforter. Thou art the King of Glory, O Christ. Thou art the everlasting Son of the Father. When Thou didst accept to deliver man, Thou didst not abhor the Virgin's womb. When Thou didst overcome the sting of death, Thou didst open the Heavenly Kingdom unto them that believe. Thou sittest at the right hand of God in the glory of the Father. We believe that Thou shalt come as Judge. Therefore, we entreat Thee: Help Thy servants, whom Thou hast redeemed with Thy precious Blood. Count them worthy to reign with Thy Saints in Thine eternal glory. O Lord, save Thy people and bless Thine inheritance. Govern them and exalt them for ever. Day by day we bless Thee, and we praise Thy Name forever, even unto the ages of ages. Vouchsafe, O Lord, that we may be kept this day without sin. Have mercy on us, O Lord, have mercy on us. Let Thy mercy, O Lord, be upon us, even as we have set our hope on Thee. In Thee, O Lord, have we trusted; let us not be put to shame forever. Amen.

And at the conclusion of this:

Deacon: Wisdom.

Priest: Most-holy Theotokos, save us.

Choir: It is truly meet to bless thee, O Theotokos, ever blessed and most pure and the Mother of our God, more honorable than

the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ our God, and our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

Priest: May He Who on the eighth day deigned to be circumcised in the flesh for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

And the Deacon proclaims the "Many years".

12.

A MOLIEBEN FOR CIVIL FEAST DAYS.

Having given the blessing, the Bishops or Priests sing: O Heavenly King....

The printed text begins thus. Presumably, this Molieben is sung in the context of the Divine Liturgy; hence, the beginning would be as at the beginning of the Molieben for the New Year:

At the conclusion of the Divine *Liturgy, the Deacon says:*

Bless, Master.

The Bishop or Priest:

Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Deacon says (**TONE 4**):

Deacon: God is the Lord and hath revealed Himself to us! Blessed is he that comes in the name of the Lord. *(Ps. 117:27)*

O give praise to the Lord, for He is good, for His mercy endures forever. *(Ps. 117:1)*

Choir: *(After each)* God is the Lord and hath revealed Himself to us! Blessed is He that comes in the name of the Lord.

Deacon: Surrounding me, they compassed me about, but in the name of the Lord, I stood against them. *(Ps. 117:11)*

I shall not die, but live; and I shall declare the works of the Lord. *(Ps. 117:17)*

The stone which the builders rejected, this has become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. *(Ps. 117:22-23)*

And these Troparia, (**SAME TONE**)*:*

We Thine unworthy servants, O Lord, grateful for Thy great benefits bestowed upon us, glorifying Thee, do praise, bless, give thanks and magnify Thy deep compassion. And with submissive love we cry out unto Thee: O our Benefactor and Savior, glory to Thee.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

(**TONE 1**) O Lord, save Thy people, and bless Thine inheritance. Grant victories to the Orthodox Christians over their adversaries, and by virtue of Thy Cross preserve Thy habitation.

Deacon: Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Fourth Tone:

(Prokeimenon, **TONE 4**:)

I will sing unto the Lord Who has dealt bountifully with me, and I will sing psalms unto the name of the Lord Most High. *(12:7)*

Choir: I will sing unto the Lord Who has dealt bountifully with me, and I will sing psalms unto the name of the Lord Most High.

Reader: **Vs.** My heart shall rejoice in Thy salvation. *(12:7)*

Choir: I will sing unto the Lord Who has dealt bountifully with me, and I will sing psalms unto the name of the Lord Most High.

Reader: I will sing unto the Lord Who has dealt bountifully with me:

Choir: And I will sing psalms unto the name of the Lord Most High.

Deacon: Wisdom.

Reader: The Reading from the Epistle of the Holy Apostle Paul to the Romans.

Deacon: Let us attend.

The Reader reads the Lesson from the ***Apostol****:*

The Epistle to the Romans (*Pericope 111—Rom. 13:1-7*):

Brethren, let every soul be subject unto the higher powers. For there is no power but from God; the powers that be are appointed by God. Whosoever therefore resists the power, resists the commandment of God, and they that resist shall receive for themselves condemnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise from him, for he is the servant of God to thee for good. But if thou do that which is evil, be afraid, for he bears not the sword without reason; for he is the servant of

God, an avenger to execute wrath upon him that does evil. Therefore you must be subject not only for wrath, but also for conscience' sake. For this cause pay tribute also, for they are God's servants, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom; fear to whom fear; honor to whom honor.

Priest: Peace be unto you.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: The Alleluia in the Fourth Tone: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 4**)

Choir: Alleluia. Alleluia. Alleluia.

Deacon: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Matthew.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

And immediately the Priest reads the Gospel:

The Gospel according to Matthew (*Pericope 90—Matt. 22:15-22*):

At that time, all the Pharisees, having taken counsel how they might entangle Jesus in His talk, sent out unto Him their disciples with the Herodians, saying, "Teacher, we know that Thou art true and teachest the way of God in truth; neither carest Thou for any man, for Thou regardest not the person of men. Tell us therefore, what thinkest Thou? Is it meet to give tribute unto Caesar, or not?" But Jesus perceived their wickedness and said, "Why tempt Me, you hypocrites? Show Me the tribute money." And they brought unto Him a penny. And He said unto them, "Whose is this image and superscription?" And they said unto Him, "Caesar's." Then He said unto them, "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's." And when they had heard these words, they marveled, and left Him and went their way.

Choir: Glory to Thee, O our God, glory to Thee.

Then the Deacon says this Litany:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

O our God Who art inscrutable in mercy: Do Thou grant unto Thy servants, our rulers, the prosperity of Moses, the courage of David, and the wisdom of Solomon, unto the glory of Thy name, we pray Thee, O All-holy King, hearken and have mercy.

Giving thanks with fear and trembling, as unprofitable servants, unto Thy deep compassion, O Lord, our Savior and Master, for Thy benefits, which Thou hast poured out abundantly upon Thy servants, we fall down and offer doxology unto Thee as God, and with compunction we cry out: Do Thou deliver Thy servants from all calamities, and as Thou art merciful, ever fulfil all our desires that are for good, diligently we pray Thee, hearken and have mercy.

Again we pray for [all the brethren, (*if a Monastery,*) and for] all Christians.

Then the Priest says the Exclamation:

Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Lord Jesus Christ, our God, the God of all mercies and compassions, Whose mercy cannot be measured and Whose love for mankind is an unfathomable deep: As unprofitable servants falling down with fear and trembling before Thy majesty, now humbly bearing thanksgiving unto Thy deep compassion for Thy benefits bestowed upon our land, we glorify, praise, hymn and magnify Thee as Lord and Master and Benefactor; and again falling down in thanksgiving for Thine unmeasurable and ineffable loving-kindness, humbly we pray: That, as now Thou hast counted Thy servants worthy that their supplications be received and mercifully fulfilled, likewise in the time to come, as they flourish in sincere love for Thee and in every virtue, Thou wilt vouchsafe all Thy faithful to receive of Thy benefits. Delivering our land and its rulers from every evil circumstance, and granting unto them peace and tranquility, do Thou count them worthy always to offer thanksgiving, to tell of *Thy* most-gracious *benefits*, and to sing unto Thee, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Consubstantial Spirit, God worshipped in one essence.

And immediately in a loud voice he exclaims:

Glory to Thee, O God, our Benefactor, unto the ages of ages.

Choir: Amen.

And they sing the Hymn of St. Ambrose, Bishop of Milan, We praise Thee, O God....

And at the conclusion of this, the Priest makes the usual Dismissal. And after the Dismissal the Many Years.

13.

A MOLIEBEN FOR THE BEGINNING OF THE INSTRUCTION OF CHILDREN.

The Priest begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Clergy sing: Amen. O Heavenly King..., *and the Reader: the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 33(4).*

Psalm 33(4)

I will bless the Lord at all times; His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my troubles. Draw nigh unto Him, and be enlightened, and your faces shall not be put to shame. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord will encamp around them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopes in Him. O fear the Lord, all you His saints; for there is no want for them that fear Him. The rich have become poor and have hungered; but they that seek the Lord shall lack no good thing.

Come, O children, hearken unto me; I will teach you the fear of the Lord. Who is the man that desires life, who loves to see days that are good? Keep thy tongue from evil, and thy lips that they not speak deceit. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears unto their supplication. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their troubles.

The Lord is nigh unto them that are broken in heart, and will save them that are humble in spirit. Many are the afflictions of the righteous, and out of them all shall the Lord deliver them. The Lord keeps all of their bones; not one of them shall be broken. The death of sinners is cruel, and they that hate the righteous shall do wrong. The Lord will redeem the soul of His servants, and none of them shall do wrong that hope in Him.

Glory...now and ever.... Alleluia.... *(thrice)*

And the Deacon says *this* (Great) *Litany:*

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

That He will send down upon these children the spirit of wisdom and understanding, and will open their minds and lips, and enlighten their hearts, unto the receiving of precepts of good instruction, let us pray to the Lord.

That He will plant in their hearts the beginning of wisdom, His divine fear, and by this expel from their hearts the storms of youth, and enlighten their minds, that they may turn from evil and do that which is good, let us pray to the Lord.

That He will open their minds to receive, and to understand, and to remember all good and soul-profiting instruction, let us pray to the Lord.

That He will grant unto them the Wisdom that sits by His throne, and plant it in their hearts, that it will teach them what is well-pleasing before Him, let us pray to the Lord.

That He will prosper them in wisdom and stature, to the glory of God, let us pray to the Lord.

That they may have a wise and virtuous life, and prosperity in the Orthodox Faith, *and may be* a joy and consolation to their parents, and the strengthening of the Orthodox-Catholic Church, let us pray to the Lord.

That they and we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And the Priest *exclaims:*

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then "God is the Lord..." **(TONE 4)**:

Deacon: God is the Lord and hath revealed Himself to us! Blessed is he that comes in the name of the Lord. *(Ps. 117:27)*

O give praise to the Lord, for He is good, for His mercy endures forever. *(Ps. 117:1)*

Choir: *(After each)* God is the Lord and hath revealed Himself to us! Blessed is He that comes in the name of the Lord.

Deacon: Surrounding me, they compassed me about, but in the name of the Lord, I stood against them. *(Ps. 117:11)*

I shall not die, but live; and I shall declare the works of the Lord. *(Ps. 117:17)*

The stone which the builders rejected, this has become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. *(Ps. 117:22-23)*

*Then these Troparia are read (***TONE 6***)*:

In practice, these are usually sung.

As Thou didst come into the midst of Thy Disciples, O Savior, granting them peace, so come unto us and save us.

Thy Holy Spirit revealed the unlettered Disciples as teachers, O Christ God; and by the most-eloquent harmony of tongues He brought deception to naught, as He is all-powerful.

Glory to the Father, and to the Son, and to the Holy Spirit:

(TONE 8) Blessed art Thou, O Christ our God, Who hast revealed the fishermen as most wise by sending down upon them the Holy Spirit; through them Thou didst draw the world into Thy net. O Lover of Mankind, glory to Thee!

Now and ever, and unto the ages of ages. Amen.

O Protection of Christians that cannot be put to shame, unfailing Mediation before the Creator: Despise not the entreating voices of us sinners. But, anticipate us, O Good One, who call out unto thee in faith: Hasten to intercession and be quick in supplication, O Theotokos, for thou dost always protect those who honor thee.

Deacon: Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Fourth Tone:

(Prokeimenon, **TONE 4**:)

Out of the mouths of babes and infants hast Thou perfected praise. *(8:3)*

Choir: Out of the mouths of babes and infants hast Thou perfected praise.

Reader: **Vs.** My heart shall rejoice in Thy salvation. *(12:7)*

Choir: Out of the mouths of babes and infants hast Thou perfected praise.

Reader: Out of the mouths of babes and infants:

Choir: Hast Thou perfected praise.

Deacon: Wisdom.

Reader: The Reading from the Epistle of the Holy Apostle Paul to the Ephesians.

Deacon: Let us attend.

*The Reader reads the Lesson from the **Apostol**:*

The Epistle to the Ephesians
(*Pericopes 218 and 223—Eph. 1:16-19; 3:18-21*):

Brethren, I cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory,

may give you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power: that you may be able to know the love of Christ which surpasses knowledge, that you might be filled with all the fullness of God. Now unto Him that is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, unto Him be glory in the church by Christ Jesus throughout all generations of the ages of ages. Amen.

Priest: Peace be unto you.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: The Alleluia in the Fourth Tone: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 4**)

Although not specifically stated in this Molieben, the "Alleluia" is in the Tone of the Prokeimenon.

Choir: Alleluia. Alleluia. Alleluia.

Deacon: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Mark.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

And immediately the Priest reads the Gospel:

The Gospel according to Mark (*Pericope 44—Mark 10:13-16*):

At that time they brought young children unto Jesus, that He should touch them. And *His* disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of God. Truly I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." And He took them up *in His arms*, put His hands on them, *and* blessed them.

Choir: Glory to Thee, O our God, glory to Thee.

Then *the Deacon* says *the Augmented Litany:*

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

Again we pray unto the Lord our God, that He will look mercifully upon these children, and will send down into their hearts, their minds, and their lips the spirit of wisdom, and of understanding and piety, and the fear of Him; and that He will illumine them with the light of His knowledge, and will grant unto them power and strength, that they may quickly apprehend and speedily accustom themselves to the instruction in His Divine Law, and to all good and profitable teaching. Furthermore, that He will prosper them in wisdom and understanding, and in all good works to the glory of His most-holy Name, and will grant unto them health and make them long-lived, unto the building up and glory of His Church, let us all say: O Lord, hearken and mercifully have mercy.

Choir: Lord, have mercy. *(12 times)*

Then the Priest says the Exclamation:

Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest, with all attention and compunction, reads aloud this Prayer:

O Lord our God and Creator, Who hast honored us men with Thine Image; Who hast taught Thine elect, so that those who take heed to Thy teachings are astonished; Who revealest wisdom to infants; Who hast instructed Solomon and all them that have sought Thy wisdom: Do Thou open the hearts, minds and lips of these Thy servants, that they may receive the power of Thy law, and, with success, come to know the useful teachings which shall be taught them, to the glory of Thy most-holy Name, to the profit and building up of Thy Holy Church, and that they may understand Thy good and perfect will. Deliver them from every snare of the Enemy; preserve them in Orthodoxy and the Faith, and in all godliness and purity all the days of their life, that they may advance in understanding, and in the fulfilling of Thy commandments, that, being thus prepared, they may glorify Thy most-holy Name, and become heirs of Thy Kingdom. For Thou art God, mighty in mercy, and gracious in strength; and unto Thee is due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, always, now and ever, and unto the ages of ages. Amen.

Deacon: Wisdom.

Priest: Most-holy Theotokos, save us.

Choir: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Priest: Glory to Thee, O Christ our God, and our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the customary Dismissal. Then *the Priest, blessing the children with the Cross, says:*

The blessing of the Lord be upon you, with His grace and compassion and love for mankind, always, now and ever, and unto the ages of ages. Amen.

Then the children kiss the Holy Cross, and the Priest sprinkles them with Holy Water.

14.

AN OFFICE *(MOLIEBEN)* FOR STUDENTS HAVING DIFFICULTY LEARNING.

The Priest begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Clergy sing: Amen. O Heavenly King..., *and the Reader: the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 33(4).*

Psalm 33(4)

I will bless the Lord at all times; His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my troubles. Draw nigh unto Him, and be enlightened, and your faces shall not be put to shame. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord will encamp around them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopes in Him. O fear the Lord, all you His saints; for there is no want for them that fear Him. The rich have become poor and have hungered; but they that seek the Lord shall lack no good thing.

Come, O children, hearken unto me; I will teach you the fear of the Lord. Who is the man that desires life, who loves to see days that are good? Keep thy tongue from evil, and thy lips that they not speak deceit. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears unto their supplication. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their troubles.

The Lord is nigh unto them that are broken in heart, and will save them that are humble in spirit. Many are the afflictions of the righteous, and out of them all shall the Lord deliver them. The Lord keeps all of their bones; not one of them shall be broken. The death of sinners is cruel, and they that hate the righteous shall do wrong. The Lord will redeem the soul of His servants, and none of them shall do wrong that hope in Him.

Glory...now and ever.... Alleluia.... *(thrice)*

And the Deacon says *this* (Great) *Litany:*

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

That He will send down upon [this child] the spirit of wisdom and understanding, and will open his (*her*) mind and lips, and enlighten his (*her*) heart, unto the receiving of precepts of good instruction, let us pray to the Lord.

That He will plant in his (*her*) heart the beginning of wisdom, His divine fear, and by this expel from his (*her*) heart the storms of youth, and enlighten his (*her*) mind, that he (*she*) may turn from evil and do that which is good, let us pray to the Lord.

That He will open his (*her*) mind to receive, and to understand, and to remember all good and soul-profiting instruction, let us pray to the Lord.

That He will grant unto him (*her*) the Wisdom that sits by His throne, and plant it in his (*her*) heart, that it will teach him (*her*) what is well-pleasing before Him, let us pray to the Lord.

That He will prosper him (*her*) in wisdom and stature, to the glory of God, let us pray to the Lord.

That he (*she*) may have a wise and virtuous life, and prosperity in the Orthodox Faith, *and may be* a joy and consolation to his (*her*) parents, and the strengthening of the Orthodox-Catholic Church, let us pray to the Lord.

That he (*she*) and we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And the Priest *exclaims:*

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then "God is the Lord..." **(TONE 4)**:

Deacon: God is the Lord and hath revealed Himself to us! Blessed is he that comes in the name of the Lord. *(Ps. 117:27)*

O give praise to the Lord, for He is good, for His mercy endures forever. *(Ps. 117:1)*

Choir: *(After each)* God is the Lord and hath revealed Himself to us! Blessed is He that comes in the name of the Lord.

Deacon: Surrounding me, they compassed me about, but in the name of the Lord, I stood against them. *(Ps. 117:11)*

I shall not die, but live; and I shall declare the works of the Lord. *(Ps. 117:17)*

The stone which the builders rejected, this has become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. *(Ps. 117:22-23)*

Then these Troparia are read (**TONE 6**)*:*

In practice, these are usually sung.

As Thou didst come into the midst of Thy Disciples, O Savior, granting them peace, so come unto us and save us.

Thy Holy Spirit revealed the unlettered Disciples as teachers, O Christ God; and by the most-eloquent harmony of tongues He brought deception to naught, as He is all-powerful.

Glory to the Father, and to the Son, and to the Holy Spirit:

(**TONE 8**) Blessed art Thou, O Christ our God, Who hast revealed the fishermen as most wise by sending down upon them the Holy Spirit; through them Thou didst draw the world into Thy net. O Lover of Mankind, glory to Thee!

Now and ever, and unto the ages of ages. Amen.

O Protection of Christians that cannot be put to shame, unfailing Mediation before the Creator: Despise not the entreating voices of us sinners. But, anticipate us, O Good One, who call out unto thee in faith: Hasten to intercession and be quick in supplication, O Theotokos, for thou dost always protect those who honor thee.

Deacon: Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Fourth Tone:

(Prokeimenon, **TONE 4**:)

Out of the mouths of babes and infants hast Thou perfected praise. *(8:3)*

Choir: Out of the mouths of babes and infants hast Thou perfected praise.

Reader: **Vs.** My heart shall rejoice in Thy salvation. *(12:7)*

Choir: Out of the mouths of babes and infants hast Thou perfected praise.

Reader: Out of the mouths of babes and infants:

Choir: Hast Thou perfected praise.

Deacon: Wisdom.

Reader: The Reading from the Epistle of the Holy Apostle Paul to the Ephesians.

Deacon: Let us attend.

The Reader reads the Lesson from the ***Apostol****:*

The Epistle to the Ephesians
(*Pericopes 218 and 223—Eph. 1:16-19; 3:18-21*):

Brethren, I cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power: that you may be able to know the love of Christ which surpasses knowledge, that you might be filled with all the fullness of God. Now unto Him that is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, unto Him be glory in the church by Christ Jesus throughout all generations of the ages of ages. Amen.

Priest: Peace be unto you.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: The Alleluia in the Fourth Tone: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 4**)

Although not specifically stated in this Molieben, the "Alleluia" is in the Tone of the Prokeimenon.

Choir: Alleluia. Alleluia. Alleluia.

Deacon: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Mark.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

And immediately the Priest reads the Gospel:

The Gospel according to Mark (*Pericope 44—Mark 10:13-16*):

At that time they brought young children unto Jesus, that He should touch them. And *His* disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of God. Truly I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." And He took them up *in His arms*, put His hands on them, *and* blessed them.

Choir: Glory to Thee, O our God, glory to Thee.

Then *the Deacon* says *the Augmented Litany:*

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

Again we pray unto the Lord our God, that He will look mercifully upon this child, and will send down into his (*her*) heart, mind, and lips the spirit of wisdom, and of understanding and piety, and the fear of Him; and that He will illumine him (*her*) with the light of His knowledge, and will grant unto him (*her*) power and strength, that he (*she*) may quickly apprehend and speedily accustom himself (*herself*) to the instruction in His Divine Law, and to all good and profitable teaching. Furthermore, that He will prosper him (*her*) in wisdom and understanding, and in all good works to the glory of His most-holy Name, and will grant unto him (*her*) health and make him (*her*) long-lived, unto the building up and glory of His Church, let us all say: O Lord, hearken and mercifully have mercy.

Choir: Lord, have mercy. *(12 times)*

Then the Priest says the Exclamation:

Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest, with all attention and compunction, reads aloud these Prayers over the head of the child:

O Lord Jesus Christ, our God, Who didst abide in the hearts of the Twelve Apostles without partiality, Who, by the grace of the All-holy Spirit Who had come down in the form of fiery tongues, didst open their mouths, and they began to speak in other languages: Do Thou Thyself, O Lord Jesus Christ, our God, send down this, Thy Holy Spirit, on this child, *N.*, and plant in the ears of his (*her*) heart the Sacred Scripture, which Thy most-pure hand inscribed on the tablets through Moses the Lawgiver, now and ever, and unto the ages of ages. Amen.

Another Prayer:

O Lord Jesus Christ, our God, Who didst abide in and didst illumine the hearts of the twenty-four elders, and Thy holy Disciples and Apostles, and Thine Evangelists, John, Matthew, Mark and Luke, Who didst instruct and illumine the holy Protomartyr Stephen: Do Thou Thyself now also, O Lord, illumine the heart of Thy servant, *N.*, by the prayers of our most-blessed Sovereign Lady, the Theotokos and Ever-Virgin Mary; by the power of the honorable and lifegiving Cross; of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-praised Apostles; of the holy Apostle Matthew; of the holy Martyrs, Agapius, Procopius and Philetus; and of all the Saints: For Thou art the Illumination of our souls and bodies, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

Let us stand aright. Let us stand with the fear of God. Amen.

Then the Litany, "Have mercy on us, O God...." And the Dismissal.

15.

A MOLIEBEN FOR INVOKING THE HELP OF THE HOLY SPIRIT BEFORE THE BEGINNING OF EVERY GOOD WORK.

The Priest begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 50(1).*

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

Glory...now and ever.... Alleluia.... *(thrice)*

Then the Deacon says the Great Litany:

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

That He will bless the good intent of His servant(*s*), *N.*, and that He will be well-pleased that he (*she*, *they*) may begin favorably and finish quickly, without any obstacle, unto His glory, by the power, activity and grace of the Most-holy Spirit, let us pray to the Lord.

That He will grant assistance unto the worker that labors (*workers that labor*) in this *work*, and direct the work of his (*her*, *their*) hands; and that He will speedily bring it to fulfillment, by the power, activity and grace of the Most-holy Spirit, let us pray to the Lord.

That He will grant assistance unto His servant(*s*) that his (*her*, *their*) efforts may be with ease, by the power, activity and grace of His Most-holy Spirit, let us pray to the Lord.

That He will appoint a Guardian Angel for this work and to the worker(*s*) to drive away, invisibly, every contrary [action] of enemies, both visible and invisible; that He will grant assistance in everything, both *that the work will progress* in wisdom and that *it will end* in perfection, by the power, activity and grace of His Most-holy Spirit, let us pray to the Lord.

That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And the Priest exclaims:

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then "God is the Lord..." **(TONE 2)**:

Deacon: God is the Lord and hath revealed Himself to us! Blessed is he that comes in the name of the Lord. *(Ps. 117:27)*

O give praise to the Lord, for He is good, for His mercy endures forever. *(Ps. 117:1)*

Choir: *(After each)* God is the Lord and hath revealed Himself to us! Blessed is He that comes in the name of the Lord.

Deacon: Surrounding me, they compassed me about, but in the name of the Lord, I stood against them. *(Ps. 117:11)*

I shall not die, but live; and I shall declare the works of the Lord. *(Ps. 117:17)*

The stone which the builders rejected, this has become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. *(Ps. 117:22-23)*

*Then these Troparia (***TONE 2***):*

O God, Creator and Fashioner of all things, with Thy blessing speedily guide aright the work of our hands which is beginning unto Thy glory, and deliver us from every evil thing, as Thou only art Almighty and the Lover of Mankind.

Glory to the Father, and to the Son, and to the Holy Spirit:

(TONE 6) As Thou art quick to assist and strong in help, do Thou stand before *us* now with the grace of Thy might and having blessed *us*, strengthen *us*; and bring the intended good work of Thy servant(*s*) to completion. For everything that Thou dost desire, as the Almighty God Thou art able to do.

Now and ever, and unto the ages of ages. Amen.

O Protection of Christians that cannot be put to shame, unfailing Mediation before the Creator: Despise not the entreating voices of us sinners. But, anticipate us, O Good One, who call out unto thee in faith: Hasten to intercession and be quick in supplication, O Theotokos, for thou dost always protect those who honor thee.

Deacon: Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Fourth Tone:

(Prokeimenon, **TONE 4**:)

And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright. *(89:17)*

Choir: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright.

Reader: **Vs.** And look upon Thy servants, and upon Thy works, and guide their children. *(89:16)*

Choir: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright.

Reader: And let the brightness of the Lord our God be upon us:

Choir: And the works of our hands do Thou guide aright.

Deacon: Wisdom.

Reader: The Reading from the Epistle of the Holy Apostle Paul to the Philippians.

Deacon: Let us attend.

The Reader reads the Lesson from the ***Apostol****:*

The Epistle to the Philippians (*Pericope 241—Phil. 2:12-16*):

Brethren, as you have always obeyed me, not only in my presence, but now much more in my absence, work out your own salvation with fear and trembling. For it is God Who worketh in you, both to will and to do of His good pleasure. Do all things without murmuring and disputation, that

you may be blameless and innocent, and children of God without blemish in the midst of a crooked and perverse generation, among whom you are revealed as lights in the world, holding fast the Word of Life, that I may be proud in the Day of Christ.

Priest: Peace be unto you.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: The Alleluia in the Fourth Tone: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 4**)

Although not specifically stated in this Molieben, the "Alleluia" is in the Tone of the Prokeimenon.

Choir: Alleluia. Alleluia. Alleluia.

Deacon: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Matthew.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

And immediately the Priest reads the Gospel:

The Gospel according to Matthew
(*Pericope 20 from the center—Matt. 7:7-11*):

The Lord said, "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you. For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. Or what man is there among you, whom if his son ask for bread, will give him a stone? Or if he ask for a fish, will give him a serpent? If you then, being evil, know how to give good gifts unto your children, how much more shall your Father Who is in Heaven, give good things to them that ask Him?

Choir: Glory to Thee, O our God, glory to Thee.

Then *the Deacon* says *the* Augmented *Litany:*

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Look down, O Lover of Mankind, with Thy merciful eye, on Thy servant(*s*), *N.*, who hast (*have*) fallen down before Thee with profound faith, and, hearkening unto his (*her*, *their*) supplication, bless his (*her*, *their*) good intent and deed, that he (*she*, *they*) might begin favorably and quickly, without any obstacle finish unto Thy glory, as unto the Almighty King, we pray Thee, hearken and have mercy.

O Lord Who in everything helpest every man in *the doing* of good, also mercifully help Thy servant(*s*), O Savior, and bless that his (*her*, *their*) work may be brought to a favorable and speedy completion, we pray Thee, O Almighty Master, hearken and have mercy.

O Accomodating Lord, do Thou appoint Thy Guardian Angel to this work, that he may deflect every obstacle of enemies, both visible and invisible, and assist him (*her*) that works (*them that work*) with all speed to a favorable completion, we pray Thee, O Most-good Savior, hearken and have mercy.

O Lord Who hast commanded that all things be done unto Thy glory, grant unto Thy servant(*s*), *N.*, who is (*are*) beginning his (*her*, *their*) work unto Thy glory with Thy blessing, a speedy, favorable and satisfactory completion, granting unto him (*her*, *them*) health and prosperity, we pray Thee, O All-granting Creator, hearken and have mercy.

Then the Priest says the Exclamation:

Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads aloud *this Prayer:*

O Lord Jesus Christ, our God, do Thou accept our fervent supplication and bless the good intent and work of Thy servant(*s*), *N.*, that he (*she*, *they*) may begin favorably, and may complete it unto Thy glory without any obstacle. Do Thou assist the worker(*s*) and direct the work of *his (her, their)* hands, and cause it to be brought speedily to completion by the power of Thy Most-holy Spirit. For Thine it is to be merciful and to save us, O our God, and unto Thee do we send up glory, to gether with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And the customary Dismissal.

16.

A MOLIEBEN FOR THE SICK,

WHETHER ONE OR MANY.

This Service customarily is sung in the home of the sick person(s), although it may be sung in the church itself..

The Priest begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 70(1).*

Psalm 70(1)

In Thee, O Lord, have I hoped, let me never be put to shame. In Thy righteousness deliver me and rescue me; incline unto me Thine ear, and save me. Be Thou unto me a God that is *my* Protector and a Place of strength that Thou mayest save me. For Thou art my Steadfastness and my Refuge. O my God, deliver me out of the hand of the sinner, out of the hand of the transgressor of the law and the wrongdoer. For Thou art my Patience, O Lord, my Hope, O Lord, from my youth. On Thee have I been made fast from the womb; from the womb of my mother Thou art my Protector. In Thee is my song continually.

I have become as a wonder to many, and Thou art my strong Helper. Let my mouth be filled with praise, that I may sing Thy glory and majesty all the day long. Cast me not away in the time of *mine* old age; when my strength fails, forsake me not. For mine enemies have spoken against me, and

they that lay in wait for my soul took counsel together, saying: God has forsaken him; pursue him and take him, for there is none to deliver him.

O my God, be not far away from me; O my God, attend to my help. Let them be put to shame and brought to nought that slander my soul; let them be clothed in shame and confusion that seek evils for me. But as for me, I will always hope in Thee, and I will add to all Thy praise. My mouth shall declare Thy justice, *and* Thy salvation all the day long; for I know not the letters thereof. I will go in the might of the Lord; O Lord, I will be mindful of Thy righteousness alone.

O my God, Thou hast taught me from my youth, and until now will I declare Thy wonders. And even unto old age, yea, deep old age, O my God, forsake me not, until I declare Thy mighty arm to every generation that is to come, *yea*, Thy power and Thy justice, O God, even unto the heights—the great things which Thou hast done for me.

O God, who is like unto Thee? How great are the many afflictions and evils which Thou hast manifested unto me; yet, having returned, Thou hast revived me, and out of the depths of the earth hast Thou brought me up. Thou hast multiplied Thy magnificence over me; and having returned, Thou hast comforted me, and out of the depths of the earth hast Thou brought me up again.

So will I give praise unto Thee among the peoples, O Lord, with instruments of psalmody; Thy truth, O God, I will sing unto Thee with the harp, O Holy One of Israel. My lips shall rejoice when I sing unto Thee; and my soul which Thou hast delivered. Moreover, my tongue will meditate on Thy righteousness all the day long, when they shall be confounded and put to shame that seek evils for me.

Glory...now and ever.... Alleluia.... *(thrice)*

Then, the sick one (if able), or the Priest, reads the Symbol of Faith:

Since, as the title states, this Service is intended both for one or many sick persons, if there be more than one sick person, the Symbol of Faith would be recited by as many as are able.

I believe in one God, the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages. Light of Light; true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made; Who for us men and for our salvation came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again, according to the Scriptures, and ascended into Heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose Kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshiped and glorified; Who spoke by the prophets.

In one Holy Catholic, and Apostolic Church.

I acknowledge one baptism for the remission of sins.

I look for the resurrection of the dead, and the life of the world to come. Amen.

Then, the Litany is chanted by the Priest (or Deacon); the Choir (or Singers) sings the usual responses:

In peace let us pray to the Lord.

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this house and for those living in it, let us pray to the Lord.

For the forgiveness of every transgression, both voluntary and involuntary, of His servant, *N.*, and that He will be merciful unto him (*her*, *them*), let us pray to the Lord.

That from the goodness of His mercy, He will not call to remembrance the sins of his (*her*, *their*) youth, nor *sins* of ignorance, but mercifully grant health unto him (*her*, *them*), let us pray to the Lord.

That He will not disdain the fervent supplication of His servant(*s*) who is (*are*) now praying through us, but that He will mercifully hear *it* and be indulgent, well-inclined and loving unto him (*her*, *them*), and grant *him (her, them)* health, let us pray to the Lord.

That as once by the Word of His divine grace He raised up the Paralytic, so will He speedily raise up His ill servant(*s*) from the bed of sickness, and grant health *unto him (her, them)*, let us pray to the Lord.

That He will visit him (*her*, *them*) with the visitation of His Holy Spirit, and heal every sickness and infirmity burning within him (*her*, *them*), let us pray to the Lord.

That as once, being merciful, He hearkened unto the voice of the Canaanite Woman, so will He hearken unto the voice of us, His unworthy servants who are crying out, and as once He did to the [Woman with the issue of blood•], so will He show mercy and heal His sick servant(*s*), let us pray to the Lord.

That we may be delivered from all affliction, wrath and necessity, let us pray to the Lord.

•lit. "Daughter"

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Exclamation:

For Thou art a God of mercies and compassions, and love for mankind, and unto Thee do we send up glory: to the Father, and the Son, and the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then "God is the Lord...", **TONE 4**:

Priest: God is the Lord and has revealed Himself unto us. Blessed is he that comes in the name of the Lord. *(Ps. 117:27,26)*

O give thanks unto the Lord, for He is good, for His mercy endures forever. *(Ps. 117:1)*

Choir: God is the Lord and has revealed Himself unto us. Blessed is He that comes in the name of the Lord. *(after each)*

Priest: Surrounding me, they compassed me about, but by the name of the Lord, I withstood them. *(Ps. 117:11)*

I shall not die, but live; and I shall declare the works of the Lord. *(Ps. 117:17)*

The stone which the builders rejected, the same has become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. *(Ps. 117:22-23)*

Troparion, **TONE 4**:

As Thou only art quick to help, O Christ, show speedy visitation from above unto Thy suffering servant(s), and deliver *him (her, them)* from infirmity and bitter sicknesses. And raise *him (her, them)* up to hymn Thee and to glorify Thee unceasingly, through the prayers of the Theotokos, O only Lover of Mankind.

Kontakion, **TONE 2**:

As once Thou didst raise up the Mother-in-law of Peter and the Paralytic borne on his bed, so do Thou raise up him (*her*, *them*) that is (*are*) lying on the bed of infirmities and wounded by deathbearing sores, O Savior. In like manner, as Thou art merciful, now visit and heal him (*her*, *them*) that is (*are*) suffering. For as Thou art rich in mercies, Thou only art able to bear the infirmities and sicknesses of our race.

Deacon: Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Seventh Tone:

(Prokeimenon, **TONE 7**:)

Have mercy on me, O Lord, for I am weak; heal me, O Lord, for my bones are troubled. *(6:3)*

Choir: Have mercy on me, O Lord, for I am weak; heal me, O Lord, for my bones are troubled.

Reader: **Vs.** For in death, there is none that remembers Thee. *(6:6)*

Choir: Have mercy on me, O Lord, for I am weak; heal me, O Lord, for my bones are troubled.

Reader: Have mercy on me, O Lord, for I am weak.

Choir: Heal me, O Lord, for my bones are troubled.

Deacon: Wisdom.

Reader: The Reading from the Catholic Epistle of the Holy Apostle James.

Deacon: Let us attend.

*The Reader reads the Lesson from the **Apostol**:*

The Epistle of James (*Pericope 57—James 5:10-16*):

Brethren, take the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy who endure. You have heard of the patience of Job, and have seen the purpose of the Lord, that the Lord is compassionate and merciful. But above all things, my brethren, swear not, neither by Heaven, neither by earth, nor by any other oath; but let your "Yea" be yea, and your "Nay" be nay, lest you fall into condemnation. Is any among you afflicted? Let him pray. Is any cheerful? Let him sing psalms. Is any sick among you? Let him call for the elders of the Church, and let them pray over him,

anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up. And if he has committed sins, they shall be forgiven him. Confess your sins one to another, and pray for one another, that you may be healed. For the effectual prayer of a righteous man avails much.

Priest: Peace be unto you.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 7**)

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** O Lord, rebuke me not in Thine anger. *(6:2)*

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** Save me for Thy mercy's sake. *(6:5)*

Choir: Alleluia. Alleluia. Alleluia.

Deacon: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Matthew.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

The Priest reads the Gospel:

The Gospel according to Matthew (*Pericope 25—Matthew 8:5-17*):

At that time, when Jesus had entered into Capernaum, there came unto Him a centurion, beseeching Him, and saying, "Lord, my servant lies at home paralyzed, cruelly tormented." And Jesus said unto him, "I will come and heal him." The centurion answered and said unto Him, "Lord, I am not worthy that Thou shouldest come under my roof. But speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me. And I say to this man, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my servant, 'Do this!' and he does it." Now when Jesus heard it, He marveled and said unto them that followed after Him, "Truly I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and west, and shall recline with Abraham and Isaac and Jacob in the Kingdom of Heaven. But the sons of the Kingdom shall be cast out into outer darkness. There shall be weeping and gnashing of teeth." And Jesus said unto the centurion, "Go, and as thou hast believed, so be it done unto thee." And his servant was healed in that very hour.

Choir: Glory to Thee, O our God, glory to Thee.

Then, the Litany for the sick:

O Physician of souls and bodies, with compunction and broken in heart we fall down before Thee, and with groaning we cry out unto Thee: Do Thou heal the sicknesses and cure the passions of the soul(*s*) and body (*bodies*) of Thy servant(*s*), *N.*, and forgive him (*her, them*), as Thou art compassionate, every transgression, both voluntary and involuntary, and quickly raise *him (her, them)* up from the bed of sickness, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice, after each petition)*

O Merciful One, Who desirest not the death of sinners, but that they should turn back and live: do Thou forgive and have mercy on Thy servant(*s*), *N.*; forbid *every* sickness, banish every suffering and infirmity; stretch forth Thy mighty arm, and as Thou didst the daughter of Jairus, raise *him (her, them)* up from the bed of sickness, and make *him (her, them)* healthy, we pray Thee, hearken and have mercy.

With Thy touch having healed the burning fever of the Mother-in-law of Peter, out of Thy tender mercy do Thou heal now also Thy servant(*s*), *N.*, who is (*are*) suffering cruelly, quickly bestowing health upon him (*her, them*), diligently we pray Thee, O Fountain of Healings, hearken and have mercy.

As Thou didst accept the tears of Hezekiah, the repentance of Manasseh and the Ninevites, and the confession of David, and quickly had mercy on them, do Thou also accept our petitions which we bear unto Thee with compunction, O All-good King; and as Thou art compassionate, be merciful unto Thy servant(*s*) who is (*are*) cruelly afflicted, granting him (*her, them*) health, with tears we pray Thee, O Fountain of Life and Immortality, hearken and quickly have mercy.

Exclamation:

Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Then the Priest reads *the Prayer:*

O Master Almighty, Holy King: Who chastenest us that we not perish, Who strengthenest them that have fallen and liftest up them that are cast down; Who settest aright the bodily afflictions of mankind. We pray Thee, O our God: With Thy mercy do Thou visit Thy servant(*s*), *N.*, who is (*are*) sick; forgive him (*her*, *them*) every iniquity, both voluntary and involuntary. Yea, O Lord, send down Thy healing power from Heaven; touch the body, quench the fever; relieve the suffering and every sickness hidden within. Be the Physician of Thy servant(*s*), *N.*; raise him (*her*, *them*) up whole and perfect from the bed of sickness and from the couch of oppression, granting him (*her*, *them*) to be well-pleasing unto Thy Church and to do Thy will. For Thine it is to show mercy and to save, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

The printed text ends with the aforementioned Prayer.

If this Molieben is sung in the home of the sick person(s):

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

Priest: May Christ our True God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, as He is good and the Lover of Mankind.

If this Molieben is sung in the church, the following is appropriate:

Choir: Amen.

Deacon: Wisdom.

Priest: Most-holy Theotokos, save us.

Choir: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

And the Priest makes the customary Daily Dismissal.

17.

THE ORDER OF BLESSING *(MOLIEBEN)* FOR A JOURNEY BY AIR.

The Priest, vested in Epitrachelion and Phelonion (if the Order is sung *apart from the* Divine *Liturgy) begins, as usual:*

Blessed is our God, always, now and ever, and unto the ages of ages.

The Clergy (or singers) *sing:* Amen. O Heavenly King..., *and the Reader: the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 138(9).*

Psalm 138(9)

O Lord, Thou hast proved me and Thou knowest me; Thou knowest my sitting down and my rising up. Thou hast understood my thoughts from afar; my path and my line hast Thou searched out, and all my ways hast Thou foreseen, for there is no guile in my tongue. Behold, O Lord, Thou knowest all things—the last and those of old; Thou hast fashioned me and hast laid Thy hand upon me. Thy knowledge is too wonderful for me; it is very difficult, I cannot attain to it. Whither shall I go from Thy Spirit? And from Thy presence whither shall I flee? If I go up into heaven, Thou art there; if I go down into Hades, Thou art there. If I take up my wings early in the morning, and abide in the uttermost parts of the sea, even there also shall Thy hand guide me, and Thy right hand shall uphold me. And I said: Perhaps darkness shall press upon me, and the night shall be *turned into* light in my delight. For darkness will not be darkness with Thee, and night shall be bright as the day; as is the darkness thereof, even so is the light thereof.

For Thou hast possessed my reins; Thou hast accepted me from my mother's womb. I will give praise unto Thee, for Thou art awesomely wondrous; wonderful are Thy works, and my soul knows it right well. My bone which Thou madest in secret was not hidden from Thee, nor my substance

in the nethermost parts of the earth. Mine unformed *substance* did Thine eyes see, and in Thy book all shall be written; day by day they are formed, *when as yet* there be no one among them. But to me, exceedingly honorable are Thy friends made, O God; their principalities are exceedingly strengthened. I will number them, and they shall be multiplied more than the sand; I arose and I am still with Thee.

Oh, that Thou wouldest slay the sinners, O God. You men of blood, depart from me, for you are quarrelsome in your thoughts. In vain shall they take Thy cities. Have I not hated them, O Lord, that hate Thee, and because of Thine enemies have I not pined away? With perfect hatred have I hated them; they are *reckoned* enemies with me. Prove me, O God, and know my heart; examine me, and know my paths. And see if the way of iniquity be in me; and guide me in the eternal way.

Glory...now and ever.... Alleluia.... *(thrice)*

And the Deacon (if there be one) or the Priest, himself, says this Litany:

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

That He will be merciful, accommodating and easy to be entreated unto His servant(*s*), who now, through us, is (*are*) praying, and, forgiving him (*her*, *them*) every transgression, both voluntary and involuntary, will bless his (*her*, *their*) voyage by air, let us pray to the Lord.

That, as He is merciful, He will appease storms, restrain the winds, and grant calm for an untroubled passage through the air unto him (*her*, *them*), let us pray to the Lord.

That He will send unto him (*her*, *them*) His Guardian Angel to guide him (*her*, *them*), and to cover him (*her*, *them*) from every evil thing and every snare of the prince of the air, and to deliver him (*her*, *them*) from falling, destruction and every unexpected misfortune and circumstance, let us pray to the Lord.

That He will bring them forth peacefully, soundly and profitably, and return him (*her*, *them*) again in tranquillity, let us pray to the Lord.

That He will bless the intent of his (*her*, *their*) counsel and deeds to a profitable completion, to the glory of His most-

holy Name, and to his (*her*, *their*) spiritual and bodily profit, let us pray to the Lord.

That He will deliver him (*her*, *them*) by the might of His grace from every spiritual and bodily misfortune and necessity, and from sickness, from sudden death and every deathbearing wound; and that He will mercifully grant him (*her*, *them*) in due season a favorable return in health to his (*her*, *their*) own *home(s)*, let us pray to the Lord.

That He will show mercy upon His servant(*s*), *N.*, and forgive him (*her*, *them*) every transgression, both voluntary and involuntary, and bless his (*her*, *their*) journey, let us pray to the Lord.

That He will send unto them an Angel of Peace, as fellow traveler and guide, to guard, defend, protect and preserve him (*her*, *them*) unharmed from every evil circumstance, let us pray to the Lord.

That He will shield him (*her*, *them*) and preserve him (*her*, *them*) unharmed from every slander and assault of enemies, and send him (*her*, *them*) along *his (her, their) journey* and return him (*her*, *them*) *again* unharmed, let us pray to the Lord.

That He will grant them a sinless and peaceful journey, and a prosperous return in health, with all piety and honor, let us pray to the Lord.

That He will protect him (*her*, *them*) unharmed and undefeated against all foes, both visible and invisible, and from the wrath of evil men, let us pray to the Lord.

That He will bless his (*her*, *their*) good intention, and prosper it unto spiritual and bodily profit through His grace, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And the Priest *exclaims:*

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then "God is the Lord..." **(TONE 2)**:

Deacon: God is the Lord and hath revealed Himself to us! Blessed is he that comes in the name of the Lord. *(Ps. 117:27)*

O give praise to the Lord, for He is good, for His mercy endures forever. *(Ps. 117:1)*

Choir: *(After each)* God is the Lord and hath revealed Himself to us! Blessed is He that comes in the name of the Lord.

Deacon: Surrounding me, they compassed me about, but in the name of the Lord, I stood against them. *(Ps. 117:11)*

I shall not die, but live; and I shall declare the works of the Lord. *(Ps. 117:17)*

The stone which the builders rejected, this has become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. *(Ps. 117:22-23)*

*And these Troparia (***TONE 2***):*

Despise not, O Savior, him (*her*) that makes (*them that make*) haste unto Thee, and who seek(*s*) help and blessing from Thine all-powerful right hand, as from his (*her*, *their*) Creator and Master. But, as of old Thou didst bring Thine Apostles on clouds from the ends of the earth for the burial of Thy Most-pure Mother, so now do Thou grant unto him (*her*, *them*) a quick and undisturbed passage through the air, and *good* health, through the prayers of the Most-blessed Theotokos, O only Lover of Mankind.

Glory to the Father, and to the Son, and to the Holy Spirit:

(**TONE 5**) Be Thou the Helper and Deliverer unto him (*her*) that sets (*them that set*) all their hope on Thee. And bless the good intent of his (*her*, *their*) deed and his (*her*, *their*) journey through the air, that all of us may glorify Thee, Who alone art the Giver of all good things.

Now and ever, and unto the ages of ages. Amen.

Under thy protection we make haste, O Theotokos Virgin. Despise not our prayers in afflictions, but from misfortune deliver us, O only pure and blessed One.

Deacon: Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Fourth Tone:

(Prokeimenon, **TONE 4**:)

For He shall give His angels charge over thee, to keep thee in all thy ways. *(90:11)*

Choir: For He shall give His angels charge over thee; to keep thee in all thy ways.

Reader: Vs. On their hands shall they bear thee up, lest thou dash thy foot against a stone. *(90:12)*

Choir: For He shall give His angels charge over thee, to keep thee in all thy ways.

Reader: For He shall give His angels charge over thee:

Choir: To keep thee in all thy ways.

Deacon: Wisdom.

Reader: The Reading from the Acts of the Holy Apostles.

Deacon: Let us attend.

The Reader reads the Lesson from the Apostol:

The Acts of the Apostles (*Pericope 20—Acts 8:26-39*):

In those days the Angel of the Lord spoke unto Philip, saying, "Arise, and go toward the south, onto the road that goes down from Jerusalem into Gaza, which is desert." And, having arisen, he went. And, behold, a man of Ethiopia, a eunuch of great authority under Candace, Queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem to worship, was returning; and sitting in his chariot, he was reading Isaiah the prophet. Then the Spirit said unto Philip, "Go near and join thyself to this chariot." And Philip, running there, heard him read the prophet Isaiah, and said, "Understandest thou, therefore, what thou readest?" And he said, "How can I *understand*, unless someone guide me?" And he entreated Philip that he would come up and sit with him. The word of the Scripture from which he read was this: "As a sheep was He led to the slaughter, and as a lamb before his shearer is dumb, so He opens not His mouth. In His humiliation, His judgement was taken away. And who shall declare His generation? For His life is taken away from the earth." And the eunuch answered Philip, and said, "I pray thee, of whom does the Prophet say this? Of himself, or of some other man?" Then Philip opened his mouth and began at this Scripture, and preached unto him Jesus.

And as they went on the way, they came unto a certain water; and the eunuch said, "Behold, here is water. What prevents me from being baptized?" And Philip said unto him, "If thou believest with all thy heart, thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." And he commanded the chariot to stand still, and they both went down into the water, both Philip and the eunuch, and he baptized him. And when they had come up out of the water, the Holy Spirit fell upon the eunuch. And the Angel of the Lord took hold of Philip, and the eunuch saw him no more; and he went on his way rejoicing.

Priest: Peace be unto you.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: The Alleluia in the Fourth Tone: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 4**)

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** And He mounted upon cherubim and flew; He flew upon the wings of the winds. *(17:11)*

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** With His shoulders He will overshadow thee, and under His wings shalt thou trust. *(90:4)*

Choir: Alleluia. Alleluia. Alleluia.

Deacon: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* John.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

And immediately the Priest reads the Gospel:

The Gospel according to John (*Pericope 47—John 14:1-10*):

The Lord said unto His disciples, "Let not your heart be troubled. You believe in God; believe also in Me. In My Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there you may be also. And to what place I go you know, and the way you know." And Thomas said unto Him, "Lord, we know not to what place Thou goest; and how can we know the way?" Jesus said unto him, "I am the Way, the Truth, and the Life; no man comes unto the Father, but by Me. I you had known Me, you should have known My Father also; and from henceforth you know Him and have seen Him." Philip said unto Him, "Lord, show us the Father, and it will suffice us." Jesus said unto him, "Have I been so long a time with you, and yet thou hast not known Me, Philip? He that has seen Me has seen the Father; and how sayest thou, 'Show us the Father'? Believest thou not that I am in the Father, and the Father in Me?"

Choir: Glory to Thee, O our God, glory to Thee.

And after the Gospel, the Deacon or the Priest says this Augmented Litany:

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

O Lord Who in days of old didst show Thy Prophet to be a traveler across the heavens, and didst bring also Thine

Apostles on clouds from the ends of the earth to the Holy City: Do Thou now look down also on the prayer of Thy servant(*s*) who is (*are*) diligently falling down unto Thee, and bless his (*her*, *their*) journey by air, and make it also to be quiet, peaceful and undisturbed, we pray Thee, O All-gracious One, hearken and have mercy.

Command Thine Angels, O Master, to protect this, Thy servant (*these, Thy servants*) who is (*are*) about to journey by air, that they will overshadow him (*her*, *them*) with their wings and will crush under their feet the prince of the air, we pray Thee, O All-merciful Savior, hearken and have mercy.

Bless the good intent of Thy servant(*s*), O Savior, and accept his (*her*, *their*) prayer, arranging for him (*her*, *them*) a speedy journey by air, without harm, and mercifully granting *him (her, them)* a favorable return to his (*her*, *their*) own home(*s*), O All-compassionate Lord, hearken and have mercy.

O Lord Who didst sanctify the air by Thy most-glorious Ascension, and Who didst show the fiery chariot of Elijah to be the first traveler across the heavens: By the prayers of this (*these*), Thy servant(*s*), *N.*, do Thou grant him (*her*, *them*) an untroubled journey by air, and *good* health and deliverance from every affliction and deathbearing wound, we pray Thee, O All-merciful Lord, hearken and have mercy.

Do Thou cast out far away from Thy servant(*s*) all fear of demons, that, ever borne on the wings of divine desire and setting unfeigned hope on Thee, the Creator and Guardian of all of creation, they may cross the pathway of the air peacefully and joyfully, as on a light cloud, and may return again at a favorable time to his (*her*, *their*) own home(*s*), to the

glory of Thy most-holy Name, we pray Thee, O Almighty Master, hearken and mercifully have mercy.

Then the Priest says the Exclamation:

Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: With compunction bowing our heads and knees unto the Lord, let us pray to the Lord.

Choir: Lord, have mercy. *(thrice)*

And as everyone kneels, the Priest turns toward them; and standing in the (opened) *Church Doors* (i.e., the western entrance doors), *he reads this Prayer in a loud voice:*

O Master, Lord Jesus Christ our God, Who commandest the elements and holdest all things in the hollow of Thy hand, before Whom the abysses tremble and to Whom the stars present themselves: All created things serve Thee, all listen unto Thee, all obey Thee. Thou art able to do all things, O Most-gracious Lord; therefore, Thou canst show mercy. Accepting now, therefore, the fervent supplication of this, Thy servant (*these, Thy servants*), O Master, do Thou bless his (*her, their*) path and journey by air, forbidding also storms and contrary winds, preserving the airship whole and unharmed. Do Thou grant unto him (*her, them*) a saving and stormless passage through the air and the fulfillment of his (*her, their*) good intent, and be well-pleased that he (*she, they*) may return joyfully in *good* health. For Thou art the Savior, the Redeemer and the Giver of all good things, both

heavenly and earthly, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And taking the Holy Cross, the Priest gives it to him (her, them) to kiss, and sprinkles him (her, them) with Holy Water, saying:

May the Lord bless you out of Sion; and so shall you see the good things of Jerusalem all the days of your life. And may He direct your journey in peace, unto the glory of His holy Name.

And immediately he makes the customary Daily Dismissal.

And let it be known that if there will be the Divine Liturgy, then all the Litanies are said during the Liturgy; the Troparia are sung in their proper place, after the Daily ones, as well as the Prokeimenon, Apostol and Gospel readings (and the Litany after the Gospel), and this second Communion Hymn:

The Lord knows the undefiled in the way, and their inheritance shall be forever. Alleluia.

And after the Prayer before the Ambo, from the opened *Holy Doors, he reads the aforementioned Prayer, while those who are going on the journey kneel. And, distributing the Antidoron, he gives them the Cross to kiss and sprinkles them with Holy Water. And having blessed them, he makes the usual Dismissal of the Liturgy.*

18.

THE ORDER OF BLESSING *(MOLIEBEN)* FOR A JOURNEY *BY LAND.*

The Priest, vested in Epitrachelion and Phelonion (if the Order is sung *apart from the* Divine *Liturgy) begins, as usual:*

Blessed is our God, always, now and ever, and unto the ages of ages.

The Clergy (or singers) *sing:* Amen. O Heavenly King..., *and the Reader: the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 142(3).*

Psalm 142(3)

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness, and enter not into judgment with Thy servant, for, in Thy sight, no man living shall be justified. For the enemy has persecuted my soul; he has humbled my life down to the ground; he has made me to sit down in darkness like those long dead.

My spirit, then, is overwhelmed within me; my heart within me is troubled. I remembered the days of old, I meditated on all Thy works, I mused on that which Thy hands have fashioned. I stretched forth my hands unto Thee; my soul thirsted after Thee like a waterless land. Hear me speedily, O Lord; my spirit has failed. Turn not Thy face from me, lest I be like them that go down into the pit.

Make me to hear Thy mercy in the morning, for in Thee have I hoped; show me the way, O Lord, wherein I should walk, for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord, for unto Thee have I fled. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of righteousness.

For Thy name's sake, O Lord, Thou shalt give me life. In Thy righteousness Thou shalt bring my soul out of tribulation, and in Thy mercy

Thou shalt cut off mine enemies, and destroy all them that afflict my soul, for I am Thy servant.

Glory...now and ever.... Alleluia.... *(thrice)*

And the Deacon (if there be one) or the Priest, himself, says this Litany:

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

That He will show mercy upon His servant(*s*), *N.*, and forgive him (*her*, *them*) every transgression, both voluntary and involuntary, and bless his (*her*, *their*) journey, let us pray to the Lord.

That He will send unto them an Angel of Peace, as fellow traveler and guide, to guard, defend, protect and preserve him (*her*, *them*) unharmed from every evil circumstance, let us pray to the Lord.

That He will shield him (*her*, *them*) and preserve him (*her*, *them*) unharmed from every slander and assault of enemies, and send him (*her*, *them*) along *his (her, their) journey* and return him (*her*, *them*) *again* unharmed, let us pray to the Lord.

That He will grant them a sinless and peaceful journey, and a prosperous return in health, with all piety and honor, let us pray to the Lord.

That He will protect him (*her*, *them*) unharmed and undefeated against all foes, both visible and invisible, and from the wrath of evil men, let us pray to the Lord.

That He will bless his (*her*, *their*) good intention, and prosper it unto spiritual and bodily profit through His grace, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And the Priest *exclaims:*

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then "God is the Lord..." **(TONE 2)**:

Deacon: God is the Lord and hath revealed Himself to us! Blessed is he that comes in the name of the Lord. *(Ps. 117:27)*

O give praise to the Lord, for He is good, for His mercy endures forever. *(Ps. 117:1)*

Choir: *(After each)* God is the Lord and hath revealed Himself to us! Blessed is He that comes in the name of the Lord.

Deacon: Surrounding me, they compassed me about, but in the name of the Lord, I stood against them. *(Ps. 117:11)*

I shall not die, but live; and I shall declare the works of the Lord. *(Ps. 117:17)*

The stone which the builders rejected, this has become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. *(Ps. 117:22-23)*

And these Troparia **(TONE 2)**:

As Thou art the Way and the Truth, O Christ, send now Thine Angel unto Thy servant, protecting him (*her*, *them*) unharmed, as Tobias of

old, from every evil thing, and preserving him (*her*, *them*) in all prosperity, unto Thy glory, through the prayers of the Theotokos, O Only Lover of Mankind.

Glory to the Father, and to the Son, and to the Holy Spirit:

(**SAME TONE**) O Savior, Who didst accompany Luke and Cleopas to Emmaus, do Thou now also accompany Thy servant(*s*) who is (*are*) about to travel, delivering him (*her*, *them*) from every evil circumstance. For Thou canst do whatsoever Thou wilt as the Lover of Mankind.

Now and ever, and unto the ages of ages. Amen.

O Protection of Christians that cannot be put to shame, unfailing Mediation before the Creator: Despise not the entreating voices of us sinners. But, anticipate us, O Good One, who call out unto thee in faith: Hasten to intercession and be quick in supplication, O Theotokos, for thou dost always protect those who honor thee.

Deacon: Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Fourth Tone:

(Prokeimenon, **TONE 4**:)

Show me the way, O Lord, wherein I should walk, for unto Thee have I lifted up my soul. *(142:8)*

Choir: Show me the way, O Lord, wherein I should walk, for unto Thee have I lifted up my soul.

Reader: **Vs.** Rescue me from mine enemies, O Lord, for unto Thee have I fled. *(142:9)*

Choir: Show me the way, O Lord, wherein I should walk, for unto Thee have I lifted up my soul.

Reader: Show me the way, O Lord, wherein I should walk:

Choir: For unto Thee have I lifted up my soul.

Deacon: Wisdom.

Reader: The Reading from the Acts of the Holy Apostles.

Deacon: Let us attend.

The Reader reads the Lesson from the ***Apostol****:*

The Acts of the Apostles (*Pericope 20—Acts 8:26-39*):

In those days the Angel of the Lord spoke unto Philip, saying, "Arise, and go toward the south, onto the road that goes down from Jerusalem into Gaza, which is desert." And, having arisen, he went. And, behold, a man of Ethiopia, a eunuch of great authority under Candace, Queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem to worship, was returning; and sitting in his chariot, he was reading Isaiah the prophet. Then the Spirit said unto Philip, "Go near and join thyself to this chariot." And Philip, running there, heard him read the prophet Isaiah, and said, "Understandest thou, therefore, what thou readest?" And he said, "How can I *understand*, unless someone guide me?" And he entreated Philip that he would come up and sit with him. The word of the Scripture from which he read was this: "As a sheep was He led to the

slaughter, and as a lamb before his shearer is dumb, so He opens not His mouth. In His humiliation, His judgement was taken away. And who shall declare His generation? For His life is taken away from the earth." And the eunuch answered Philip, and said, "I pray thee, of whom does the Prophet say this? Of himself, or of some other man?" Then Philip opened his mouth and began at this Scripture, and preached unto him Jesus.

And as they went on the way, they came unto a certain water; and the eunuch said, "Behold, here is water. What prevents me from being baptized?" And Philip said unto him, "If thou believest with all thy heart, thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." And he commanded the chariot to stand still, and they both went down into the water, both Philip and the eunuch, and he baptized him. And when they had come up out of the water, the Holy Spirit fell upon the eunuch. And the Angel of the Lord took hold of Philip, and the eunuch saw him no more; and he went on his way rejoicing.

Priest: Peace be unto you.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: The Alleluia in the Fourth Tone: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 4**)

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** The steps of a man are ordered by the Lord, and His way shall he greatly desire. *(36:23)*

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** Disclose unto the Lord thy ways, and trust in Him, and He shall bring it to pass. *(36:5)*

Choir: Alleluia. Alleluia. Alleluia.

Deacon: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* John.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

And immediately the Priest reads the Gospel:

The Gospel according to John (*Pericope 47—John 14:1-10*):

The Lord said unto His disciples, "Let not your heart be troubled. You believe in God; believe also in Me. In My Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there you may be also. And to what place I go you know, and the way you know." And Thomas said unto Him, "Lord, we know not to what place Thou goest; and how can we know the way?" Jesus said unto him, "I am the Way, the Truth, and the Life; no man comes unto the Father, but by Me. If you had known Me, you should have known My Father also; and from henceforth you know Him and have seen Him." Philip said unto Him, "Lord, show us the Father, and it will suffice us." Jesus said unto him, "Have I been so long a time with you, and

yet thou hast not known Me, Philip? He that has seen Me has seen the Father; and how sayest thou, 'Show us the Father'? Believest thou not that I am in the Father, and the Father in Me?"

Choir: Glory to Thee, O our God, glory to Thee.

And after the Gospel, the Deacon or the Priest says this Litany.

Deacon: O Lord, Who dost guide the footsteps of mankind, look down mercifully upon Thy servant(*s*), and forgiving them every transgression, both voluntary and involuntary, and bless the good intention of his (*her*, *their*) counsel. And guide his (*her*, *their*) comings and goings on *his (her, their)* journey, we earnestly pray unto Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

O Lord, Who most-gloriously didst spare Joseph from the wrath of his brothers, and didst direct him to Egypt, and through the blessing of Thy goodness didst make him to prosper in all things: Do Thou bless this, Thy servant (*these, Thy servants*) who desires (*desire*) to travel, and make his (*her*, *their*) journey tranquil and profitable, we pray unto Thee, hearken and have mercy.

O Thou Who didst send an Angel as companion to Isaac and Tobias, and, by this, didst cause their return to be peaceful and profitable: Do Thou now also, O Most-good One, send an Angel of Peace unto Thy servant(*s*) who, through us, is (*are*) entreating Thee, that he may guide him (*her*, *them*) unto every good deed, and deliver him (*her*, *them*) from enemies, both visible and invisible, and from every evil circumstance; and enable him (*her*, *them*) to return soundly,

peacefully and profitably unto Thy glory, we earnestly pray unto Thee, hearken and have mercy.

O Thou Who didst accompany Luke and Cleopas to Emmaus, and didst make them to return joyfully unto Jerusalem by the most-glorious knowledge of Thee: Do Thou now also, with Thy grace and divine blessing, accompany this, Thy servant (*these, Thy servants*) who, with us, diligently entreat(s) Thee, and prosper him (*her*, *them*) in every good deed unto the glory of Thy most-holy Name, preserving him (*her*, *them*) in health and well-being, and bringing him (*her*, *them*) back in due season, we pray unto Thee, quickly hearken and mercifully have mercy.

Then the Priest says the Exclamation:

Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: With compunction bowing our heads and knees unto the Lord, let us pray to the Lord.

Choir: Lord, have mercy. *(thrice)*

And as everyone kneels, the Priest turns toward them; and standing in the (opened) *Holy Doors, he reads this Prayer in a loud voice:*

O Lord Jesus Christ our God, the true and living Way, Who didst will to journey with Thy seeming father, Joseph, and Thy most-pure Virgin

Mother, into Egypt, and didst accompany Luke and Cleopas to Emmaus: We now humbly entreat Thee, O Most-holy Master: Do Thou accompany now this, Thy servant (*these, Thy servants*), with Thy grace. And as Thou didst unto Tobias, do Thou send also an Angel as guide and guardian, protecting and delivering him (*her, them*) from every evil circumstance resulting from enemies, both visible and invisible; directing him (*her, them*) unto the fulfillment of Thy commandments; and sending him (*her, them*) on his (*her, their*) way peacefully, profitably and soundly; and bringing him (*her, them*) back again safely and peacefully. And grant that he (*she, they*) may fulfill all his (*her, their*) good purpose unto Thy good pleasure, and favorably unto Thy glory. For Thine it is to be merciful and to save us, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And taking the Holy Cross, the Priest gives it to him (her, them) to kiss, and sprinkles him (her, them) with Holy Water, saying:

May the Lord bless you out of Sion; and so shall you see the good things of Jerusalem all the days of your life. And may He direct your journey in peace, unto the glory of His holy Name.

And immediately he makes the customary Daily Dismissal.

And let it be known that if there will be the Divine Liturgy, then all the Litanies are said during the Liturgy; the Troparia are sung in their proper place, after the Daily ones, as well as the Prokeimenon, Apostol and Gospel readings (and the Litany after the Gospel), and this second Communion Hymn:

The Lord knows the undefiled in the way, and their inheritance shall be forever. Alleluia.

And after the Prayer before the Ambo, from the opened *Holy Doors, he reads the aforementioned Prayer, while those who are going on the journey kneel. And, distributing the Antidoron, he gives them the Cross to kiss and sprinkles them with Holy Water. And having blessed them, he makes the usual Dismissal of the Liturgy.*

19.

THE ORDER OF BLESSING *(MOLIEBEN)* FOR THEM THAT ARE ABOUT TO TRAVEL BY WATER.

The Priest, vested in Epitrachelion and Phelonion (if the Order is sung apart from the Divine Liturgy) *begins, as usual:*

Blessed is our God, always, now and ever, and unto the ages of ages.

The Clergy (or singers) *sing:* Amen. O Heavenly King..., *and the Reader: the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 120(1).*

Psalm 120(1)

I have lifted up mine eyes to the mountains, from whence comes my help. My help comes from the Lord Who made heaven and the earth. May He not suffer thy foot to be moved, nor may He slumber that keeps thee. Behold, He that keeps Israel shall neither slumber nor sleep. The Lord shall keep thee; the Lord is thy Shelter at thy right hand. The sun shall not burn thee by day, nor the moon by night. The Lord shall keep thee from all evil; the Lord shall keep thy soul. The Lord shall keep thy coming in and thy going out, from this time forth and forevermore.

Glory...now and ever.... Alleluia.... *(thrice)*

And the Deacon (if there be one) or the Priest, himself, says this Litany:

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

That He will be merciful, accommodating and easy to be entreated unto His servant(*s*), who now, through us, is (*are*) praying, and, forgiving him (*her*, *them*) every transgression, both voluntary and involuntary, will bless his (*her*, *their*) voyage by water, let us pray to the Lord.

That, as He is merciful, He will appease storms, restrain the winds, and grant calm *seas* for a peaceful sailing, as He did for His Apostles of old, let us pray to the Lord.

That He will send unto him (*her*, *them*) His Guardian Angel to guide him (*her*, *them*), and to cover him (*her*, *them*) from every evil of enemies, both visible and invisible, and to deliver him (*her*, *them*) from the [fury] of storms on the water, let us pray to the Lord.

That He will bring them forth peacefully, soundly and profitably, and return him (*her*, *them*) again in tranquillity, let us pray to the Lord.

That He will bless the intent of his (*her*, *their*) counsel and deeds to a profitable completion, to the glory of His most-holy Name, and to his (*her*, *their*) spiritual and bodily profit, let us pray to the Lord.

That He will deliver him (*her*, *them*) by the might of His grace from every spiritual and bodily misfortune and necessity, and from sickness, from sudden death and every deathbearing wound; and that He will mercifully grant him (*her*, *them*) in due season a favorable return in health to his (*her*, *their*) own *home(s)*, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And the Priest *exclaims:*

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then "God is the Lord..." **(TONE 2)**:

Deacon: God is the Lord and hath revealed Himself to us! Blessed is he that comes in the name of the Lord. *(Ps. 117:27)*

O give praise to the Lord, for He is good, for His mercy endures forever. *(Ps. 117:1)*

Choir: *(After each)* God is the Lord and hath revealed Himself to us! Blessed is He that comes in the name of the Lord.

Deacon: Surrounding me, they compassed me about, but in the name of the Lord, I stood against them. *(Ps. 117:11)*

I shall not die, but live; and I shall declare the works of the Lord. *(Ps. 117:17)*

The stone which the builders rejected, this has become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. *(Ps. 117:22-23)*

*And these Troparia (***TONE 2***)*:

Despise not, O Savior, him (*her*) that makes (*them that make*) haste unto Thee, and who seek(*s*) help and blessing from Thine all-powerful right hand, as from his (*her*, *their*) Creator and Master. But, as of old, by Thy word, Thou didst grant tranquility upon the sea unto Thine own Apostles, so now do Thou grant unto him (*her*,

them) a quiet and undisturbed voyage, and *good* health, through the prayers of the Theotokos, O only Lover of Mankind.

Glory to the Father, and to the Son, and to the Holy Spirit:

(**TONE 5**) Be Thou the Helper and Deliverer unto him (*her*) that sets (*them that set*) all their hope on Thee. And bless the good intent of his (*her*, *their*) deed and his (*her*, *their*) journey, that all of us may glorify Thee, Who alone art the Giver of all good things.

Now and ever, and unto the ages of ages. Amen.

Under thy protection we make haste, O Theotokos Virgin. Despise not our prayers in afflictions, but from misfortune deliver us, O only pure and blessed One.

Deacon: Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Fourth Tone:

(Prokeimenon, **TONE 4**:)

For even if I should walk in the midst of the shadow of death, I will fear no evil, for Thou art with me. *(23:4)*

Choir: For even if I should walk in the midst of the shadow of death, I will fear no evil, for Thou art with me.

Reader: **Vs.** Thy mercy also shall follow me all the days of my life. *(23:6)*

Choir: For even if I should walk in the midst of the shadow of death, I will fear no evil, for Thou art with me.

Reader: For even if I should walk in the midst of the shadow of death:

Choir: I will fear no evil, for Thou art with me.

Deacon: Wisdom.

Reader: The Reading from the Acts of the Holy Apostles.

Deacon: Let us attend.

The Reader reads the Lesson from the Apostol:

The Acts of the Apostles (*Pericope 44—Acts 21:1-7*):

In those days it came to pass that after we had parted and had drawn away from them, we came on a straight course unto Cos, and on the day following unto Rhodes, and from thence unto Patara. And finding a ship sailing over unto Phoenicia, we went aboard and set forth. Now when we had sighted Cyprus, we left it on the left hand, and sailed to Syria and landed at Tyre, for there the ship was to discharge her burden. And having found disciples, we tarried there seven days. They told Paul through the Spirit that he should not go up to Jerusalem. And when his days there had ended, we departed and went our way; and they all brought us on our way, with wives and children, until we were out of the city. And, having kneeled down on the shore, we prayed. And, having embraced each other, we boarded the ship, and they returned home again. And when we had finished our voyage from Tyre, we came to Ptolemais, and, having embraced the brethren, we abode with them one day.

Priest: Peace be unto you.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: The Alleluia in the Fourth Tone: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 4**)

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** *Deliver me* from them that hate me, and from the deep waters. *(68:15)*

Choir: Alleluia. Alleluia. Alleluia.

Reader: **Vs.** Let not the tempest of water drown me, nor let the deep swallow me up. *(68:16)*

Choir: Alleluia. Alleluia. Alleluia.

Deacon: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Mark.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

And immediately the Priest reads the Gospel:

The Gospel according to Mark (*Pericope 18—Mark 4:35-41*):

The Lord said unto His disciples, "Let us pass over unto the other side." And when they had sent away the people, they took Him, even as He was, into the boat; and there were also with Him other boats. And there arose a great storm of wind, and the waves beat into the boat, so that it was sinking. And He was in the stern, sleeping on a pillow. And they awoke Him and said unto Him, "Teacher, carest Thou not that we perish?" And He arose, and rebuked the wind and said unto the sea, "Be quiet, be still." And the wind ceased, and there was a great calm. And He said unto them, "Why are you so fearful? How is it that you have no faith?" And they feared exceedingly, and said one to another, "Who, therefore, is this, that even the winds and the sea obey Him?"

Choir: Glory to Thee, O our God, glory to Thee.

And after the Gospel, the Deacon or the Priest says this Litany.

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

Do Thou, Who of old didst rebuke the winds and the sea, and didst grant calm by Thy word unto the ship tossed by the waves, and didst cause the Disciples to be untroubled: Look down now, also, on the prayers of Thy servant(*s*) who has (*have*) earnestly fallen down before Thee, O Merciful One, and bless his (*her*, *their*) voyage, granting unto him (*her*, *them*) a quiet, peaceful and untroubled journey, we pray Thee, hearken and have mercy.

O Savior, Who didst walk across the waters as upon dry land, and didst deliver Peter from [drowning]: Do Thou, O Lord, deliver him (*her*, *them*) who in faith has (*have*) made haste unto Thy defense, and who is (*are*) committing himself (*herself*, *themselves*) to a voyage, from every misfortune and stormy winds, mercifully granting unto him (*her*, *them*) a favorable journey and return unto his (*her*, *their*) home(*s*), we pray Thee, O All-compassionate Lord, hearken and have mercy.

Send Thine Angel, O All-merciful Lord, as a companion and guardian, protecting his (*her*, *their*) soul(*s*) and body (*bodies*) and sheltering him (*her*, *them*) from all enemies, both visible and invisible; and by Thy divine power delivering him (*her*, *them*) from every affliction, tribulation, necessity, sickness and dearthbearing wound. And in due season return him (*her*, *them*) again in health and safety to his (*her*, *their*) own home(*s*), unto the glory of Thy most-holy Name, we pray Thee, O Omnipotent Master, hearken and mercifully have mercy.

Then the Priest says the Exclamation:

Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for Thou art a merciful

God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: With compunction bowing our heads and knees unto the Lord, let us pray to the Lord.

Choir: Lord, have mercy. *(thrice)*

And as everyone kneels, the Priest turns toward the west; and standing in the (opened) *Church Doors* (i.e., the western entrance doors), *he reads this Prayer in a loud voice:*

O Master, Lord Jesus Christ our God, Who didst walk upon the waters as upon dry land, and didst count Thy Holy Disciples and Apostles worthy to travel together with Thee in the ship, and Who didst forbid the stormy wind and didst calm the waves of the sea: Do Thou now also, we humbly beseech Thee, O Savior, be pleased to sail together with this (*these*) Thy servant(*s*) in this ship (*or* boat), appeasing every contrary wind and storm. And raise up tolerable and timely winds for a favorable voyage, Thyself always being for him (*her*, *them*) and his (*her*, *their*) ship (*or* boat) the Helmsman, and a saving, calm and tranquil Refuge. And as Thou didst save Peter from drowning, with power and Thine almighty right hand do Thou deliver him (*her*, *them*) from every assault of enemies, both visible and invisible, and from misfortune, necessity and fear. And be well-pleased to return him (*her*, *them*), in peace, health and gladness, unto his (*her*, *their*) own home(*s*), having fulfilled his (*her*, *their*) purpose and good intent, well and favorably, richly granting unto him (*her*, *them*) Thy rich and inexhaustible grace upon all his (*her*, *their*) good deeds, and preserving the vessel whole and unharmed. For Thou art the Savior, the Redeemer, and the Giver of every good thing, both heavenly and earthly, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy

Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And taking the Holy Cross, the Priest gives it to him (her, them) to kiss, and sprinkles him (her, them) with Holy Water, saying:

May the Lord bless you out of Sion; and so shall you see the good things of Jerusalem all the days of your life. And may He direct your journey in peace, unto the glory of His holy Name.

And immediately he makes the customary Daily Dismissal.

And if all of this will be during the Divine Liturgy, the order is the same as *in the Blessing for those who are about to go on a Journey.*

20.

A MOLIEBEN OF THANKSGIVING FOR THE RECEIVING OF A PETITION AND FOR EVERY GOOD GIFT OF GOD.

Let it be known to every right-believing Christian in what manner we must entreat God, the Giver of every benefit, both secretly in our inner *chambers and openly in our churches, for all the spiritual and bodily things that are necessary for us. In this way, whether for the reception of our petition and for every good gift of God, or for everything in general, or for only one thing that occurs for us, it is necessary always for everyone, whether privately in our* inner *chambers or collectively and openly in the churches, to render thanksgiving unto God our Benefactor, that, not being thankful for His benefits which have been manifested unto us, like that other lazy and ungrateful servant who hid the talant of the good gift of his Lord, we shall suffer, and not only simply and terribly suffering the loss of the reception of benefits, but we shall be returned again to the eternal punishment of the guilty.*

Therefore, O Priest, teach the people of God whom you have gotten, who are betrothed to you, and who are well-pleasing unto God. For, terribly, the blood from the destruction of their souls shall be required from your hands.

Therefore, whoever has received any good gift from God, must immediately make haste unto the church and entreat the Priest to render thanksgiving unto God from him, according to this model:

If this will be done at the Divine Liturgy, after "Blessed is the Kingdom...", the usual Great *Litany, to which are attached* the petitions *of thanksgiving.*

And after the Entrance the Troparia that follow [the petitions of thanksgiving in the printed text]*; and after the daily Prokeimenon, that of thanksgiving; and after the daily* reading from the *Apostol, that of thanksgiving; likewise also, after the daily Gospel is read, that of thanksgiving.*

And after the Gospels and the usual Litanies, the appointed [petitions of the Litany] of Thanksgiving.

And after *the daily Communion Hymn, also this one of thanksgiving:*
sing unto the Lord Who has dealt bountifully with me, and I will sing psalms unto the name of the Lord Most High. *(12:7)*

And after the Prayer Before the Ambo, the Priest reads the Prayer of Thanksgiving, and the Great Doxology is sung in the middle of the church, as at Matins. Or, if they desire, instead of the Doxology, they may sing: "We praise Thee..." (The Hymn of St. Ambrose).

But, if this not be at Liturgy, but happens to be celebrated after Matins or after Vespers, it will be as follows: The Priest, vested in Epitrachelion and Phelonion, standing before the Holy Table, and censing in cross-wise form, makes this beginning:

Glory to the Holy, Consubstantial and Undivided Trinity, always, now and ever, and unto the ages of ages.

Choir: Amen.

The Reader: O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 117(18).*

Psalm 117(18)

O give thanks unto the Lord, for He is good, for His mercy endures for ever. Let the house of Israel now say that He is good: for His mercy endures for ever. Let the house of Aaron now say that He is good: for His mercy endures for ever. Let all that fear the Lord now say that He is good: for His mercy endures forever.

Out of mine affliction I called upon the Lord, and He heard me *and brought me* into a broad place. The Lord is my helper, and I will not fear what man shall do unto me. The Lord is my helper, and I shall look down upon mine enemies. It is better to trust in the Lord than to trust in man. It is better to hope in the Lord than to hope in princes.

All the nations compassed me round about, but by the name of the Lord I withstood them. Surrounding me, they compassed me about, but in the name of the Lord, I withstood them. They compassed me round about like bees around a honeycomb, and burned like a fire among thorns, but in the name of the Lord, I withstood them. Being pushed, I was overturned that I might fall, but the Lord upheld me. The Lord is my Strength and my Song, and has become my Salvation.

The voice of rejoicing and salvation is in the tabernacles of the righteous. The right hand of the Lord has wrought power, the right hand of the Lord has exalted me, the right hand of the Lord has wrought power. I shall not die, but live; and I shall declare the works of the Lord. The Lord has chastened me sorely, but He has not given me over unto death. Open unto me the gates of righteousness; I will enter therein and give thanks unto the Lord. This is the gate of the Lord; the righteous shall enter therein.

I will give thanks unto Thee, for Thou hast heard me and hast become my Salvation. The stone which the builders rejected, the same has become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. This is the day which the Lord has made. Let us rejoice and be glad therein. O Lord, save now. O Lord, send now prosperity.

Blessed is he that comes in the name of the Lord. We have blessed you out of the house of the Lord. God is the Lord and has revealed Himself unto us. Appoint a feast with a multitude *of sacrifices*, even unto the horns of the altar. Thou art my God, and I will give praise unto Thee; Thou art my God, and I will exalt Thee. I will give thanks unto Thee, for Thou hast heard me, and hast become my Salvation. O give thanks unto the Lord, for He is good, for His mercy endures for ever.

Glory...now and ever.... Alleluia.... *(thrice)*

Then the Deacon says the usual Great *Litany:*

In peace let us pray to the Lord.

Choir: Lord, have mercy. *(after each petition)*

For the peace from above and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

That He will mercifully accept the present thanksgiving and prayer of us, His unworthy servants, on His most-heavenly altar, and compassionately have mercy on us, let us pray to the Lord.

That He will not despise the thanksgiving of us, His unprofitable servants, which we offer with humble hearts for the good things we have received from Him, but that it be acceptable unto Him as fragrant incense and a whole burnt-offering of fat, let us pray to the Lord.

That He will hearken now unto the voice of supplication of us, His unworthy servants, and in His bounty always fulfil the good intent and desire of His faithful as may be most expedient for them; and, in that He is compassionate, will always be gracious unto us and His Holy Church, and will grant the petitions of all His faithful servants, let us pray to the Lord.

That He will deliver His Holy Church (and His servant(*s*), *N.*), and all of us from every affliction, misfortune, wrath and necessity, and from all enemies, both visible and invisible, and will always fence His faithful round about with health, length of days and peace, and the host of His Angels, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And the Priest exclaims:

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then "God is the Lord..." **(TONE 4)**:

Deacon: God is the Lord and hath revealed Himself to us! Blessed is he that comes in the name of the Lord. *(Ps. 117:27)*

O give praise to the Lord, for He is good, for His mercy endures forever. *(Ps. 117:1)*

Choir: *(After each)* God is the Lord and hath revealed Himself to us! Blessed is He that comes in the name of the Lord.

Deacon: Surrounding me, they compassed me about, but in the name of the Lord, I stood against them. *(Ps. 117:11)*

I shall not die, but live; and I shall declare the works of the Lord. *(Ps. 117:17)*

The stone which the builders rejected, this has become the head of the corner; this is the Lord's doing, and it is wonderful in our eyes. *(Ps. 117:22-23)*

*Then these Troparia (***TONE 4***):*

We, Thine unworthy servants, O Lord, grateful for Thy great benefits given unto us, glorifying Thee, we praise, bless, give thanks, hymn and magnify Thy deep compassion, and with submission and love we cry out unto Thee: O our Savior and Benefactor, glory to Thee!

Glory to the Father, and to the Son, and to the Holy Spirit:

(TONE 3) Freely having been counted worthy of Thy gifts and benefits, although unprofitable servants, O Master, making haste we bring heartfelt thanksgiving unto Thee according to our strength, and glorifying Thee as Benefactor and Creator, we cry out: Glory to Thee, O Most-compassionate God.

Now and ever, and unto the ages of ages. Amen.

(SAME TONE) O Theotokos, Help of Christians, we, thy servants, having acquired thy protection, cry out unto thee with thanksgiving: Rejoice, O Most-pure Virgin Theotokos, and always deliver us by thy prayers from every misfortune, as thou only art quick to protect us.

Deacon: Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Fourth Tone:

(Prokeimenon, **TONE 4**:)

I will sing unto the Lord Who has dealt bountifully with me, and I will sing psalms unto the name of the Lord Most High. *(12:7)*

Choir: I will sing unto the Lord Who has dealt bountifully with me, and I will sing psalms unto the name of the Lord Most High.

Reader: **Vs.** My heart shall rejoice in Thy salvation.*(12:7)*

Choir: I will sing unto the Lord Who has dealt bountifully with me, and I will sing psalms unto the name of the Lord Most High.

Reader: I will sing unto the Lord Who has dealt bountifully with me:

Choir: And I will sing psalms unto the name of the Lord Most High.

Deacon: Wisdom.

Reader: The Reading from the Epistle of the Holy Apostle Paul to the Ephesians.

Deacon: Let us attend.

The Reader reads the Lesson from the Apostol:

The Epistle to the Ephesians (*Pericope 229—Eph. 5:8-21*):

Brethren, walk as children of light (for the fruit of the Spirit is in all goodness and righteousness and truth), proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is shameful even to speak of those things which are done by them in secret. But all things that are reproved are made manifest by the light, for whatsoever makes manifest is light. Therefore he says: "Awake, thou that sleepest, and arise from the dead, and Christ shall enlighten thee." See, then, that you walk circumspectly, not as fools, but as wise, redeeming the time, for the days are evil. Therefore, be you not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is excess; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord, giving thanks always for all things unto God the Father in the name of our Lord Jesus Christ, submitting yourselves one to another in the fear of God.

On Days commemorating Victories:

Reader: The Reading from the Second Epistle of the Holy Apostle Paul to the Corinthians.

Deacon: Let us attend.

The Reader reads the Lesson from the Apostol:

The Second Epistle to the Corinthians (*Pericope 172—2 Cor. 2:14-16*):

Brethren, thanks be unto God, Who always causes us to triumph in Christ *Jesus* and Who makes manifest through us the fragrance of His knowledge in every place. For we are unto God a sweet fragrance of Christ, among them that are saved, and in them that perish: to the one we are the fragrance of death unto death, and to the other the fragrance of life unto life. And who is sufficient for these things? (*Pericope 280—1 Tim. 1:17*) Now unto the King eternal, immortal, invisible, the only most-wise God, be honor and glory unto the ages of ages. Amen.

Priest: Peace be unto you.

Reader: And to your spirit.

Deacon: Wisdom.

Reader: The Alleluia in the Fourth Tone: Alleluia. Alleluia. Alleluia.

(Alleluia, **TONE 4**)

Although not specifically stated in this Molieben, the "Alleluia" is in the Tone of the Prokeimenon.

Choir: Alleluia. Alleluia. Alleluia.

Deacon: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Luke.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

And immediately the Priest reads the Gospel:

The Gospel according to Luke (*Pericope 85—Luke 17:12-19*):

At that time, as Jesus entered into a certain village, there met Him ten men who were lepers, who stood afar off. And they lifted up their voices and said, "Jesus, Teacher, have mercy on us." And when He saw them, He said unto them, "Go, show yourselves unto the priests." And it came to pass that as they went, they were cleansed. And one of them when he saw that he was healed, turned back and with a loud voice glorified God, and fell down on his face at His feet, giving Him [thanks]; and he was a Samaritan. And Jesus answering said, "Were there not ten cleansed? But where are the nine? How is it that none are found that returned to give glory unto God, except this stranger?" And He said unto him, "Arise; go thy way. Thy faith has saved thee."

Choir: Glory to Thee, O our God, glory to Thee.

And immediately after the Gospel, the Deacon says *this* Augmented *Litany:*

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

As unprofitable servants, with fear and trembling we give thanks unto Thy deep compassion, O Lord, our Savior and Master, for Thy benefits which Thou hast spilled out abundantly upon Thy servants, and we fall down before Thee and bring glorification unto Thee as God. And with compunction we cry out: Do Thou deliver Thy servants from all misfortunes, and as Thou art merciful, fulfil always the desires of us all as may be expedient for us, diligently we pray Thee, hearken and have mercy.

As Thou, in Thy mercy, hast now hearkened unto the prayers of Thy servants, O Lord, and hast manifested unto [us] the deep-compassion of Thy love for mankind, so also not despising [us] in the time to come, fulfil unto Thy glory all the good desires of Thy faithful, and make manifest unto all of us Thy rich mercy, disregarding all our transgressions, we pray Thee, hearken and have mercy.

May this, our thanksgiving, as fragrant incense and a whole burnt-offering of fat, be well-pleasing before the majesty of Thy glory, O All-good Master, and, as Thou art compassionate, do Thou always send down the riches of Thy mercies and compassions unto Thy servants. And deliver Thy Holy Church [*if a monastery:* this habitation; *or* this city; *or* this town; *or* this village] from every assault of enemies, both visible and invisible. And grant unto all Thy people, a sinless and healthy length of days and success in every virtue, we pray Thee, O All-compassionate King, mercifully hearken and quickly have mercy.

Then the Priest says the Exclamation:

Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And making three bows before the Holy Table, the Deacon says:

Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest, with all attention and compunction, reads aloud this Prayer:

O Lord Jesus Christ, our God, the God of all mercies and compassions, Whose mercy cannot be measured and Whose love for mankind is an unfathomable deep: As unprofitable servants falling down with fear and trembling before Thy majesty, now humbly bearing thanksgiving unto Thy deep compassion for Thy benefits bestowed upon Thy servant(*s*), we glorify, praise, hymn and magnify Thee as Lord and Master and Benefactor; and again falling down in thanksgiving for Thine unmeasurable and ineffable loving-kindness, humbly we pray: That, as now Thou hast counted Thy servants worthy that their supplications be received and mercifully fulfilled, likewise in the time to come, as they flourish in sincere love for Thee and in every virtue, Thou wilt vouchsafe all Thy faithful to receive of Thy benefits. Delivering Thy Holy Church and this city [*or* this town; *or* this village; *or* this monastery] from every evil circumstance, and granting unto them peace and tranquility, do Thou count them worthy always to offer thanksgiving, to tell of *Thy* most-gracious *benefits*, and to sing unto Thee, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Consubstantial Spirit, God worshipped in one essence.

And immediately in a loud voice he exclaims:

Glory to Thee, our God and Benefactor, unto the ages of ages.

And the clergy standing in the middle of the church, say:

Amen.

Immediately the Great Doxlogy is sung, as usual, or, if desired, instead of this the Hymn of St. Ambrose (the Te Deum). And at the conclusion of this, the Deacon says:

Wisdom.

Reader: More honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. *(thrice)*

Father, bless.

In practice, the aforementioned is usually sung by the Choir.

And the Priest makes the customary Daily Dismissal. And after the Dismissal, blessing the people with his right hand, he says:

The blessing of the Lord be upon you, out of His grace and compassion and love for mankind, always, now and ever, and unto the ages of ages. Amen.

And as the Priest unvests, the faithful depart to their own homes, giving thanks to the Lord and singing in their hearts.

21.

THE MOLIEBEN ON HOLY PASCHA.

The Priest says:

Blessed is our God, always, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Priest sings:

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! *(thrice)*

Choir: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! *(thrice)*

Then the Priest sings the Stikhera of Pascha, as at the beginning of Matins. The Choir repeats after each verse: Christ is risen... *(once).*

Let God arise, and let His enemies be scattered: *(67:2)*

As smoke vanishes, so let them vanish; as wax melts before the fire: *(67:3)*

So let sinners perish before the face of God. And let the righteous be glad; let them rejoice before God: *(67:3-4)*

This is the day which the Lord has made. Let us rejoice and be glad therein. *(117:24)*

Glory to the Father, and to the Son, and to the Holy Spirit:

Now and ever and unto ages of ages. Amen.

Priest: Christ is risen from the dead, trampling down death by death:

Choir: And upon those in the tombs bestowing life!

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

(Ypakoe—**TONE 8**) Before the dawn, Mary and the women came and found the stone rolled away from the tomb. They heard the angelic voice: "Why do you seek among the dead as a man the One who is everlasting life? Behold the clothes in the grave. Go and proclaim to the world: The Lord is risen. He has slain death, as He is the Son of God, saving the race of men."

If it be desired to sing a canon to the Theotokos or to a Saint, then we sing first the Troparion of the Theotokos or Saint (once), "Glory...now and ever...Before the dawn...."

Then we sing the ***Paschal Canon*** *on 6 (with irmosi) and the refrain:* Christ is risen.... *(And the Canon to the Theotokos or Saint on 4, if appointed.) And the Katavasia. After the Third and Sixth Odes* ***(Special Melody)****:*

Save thy servants from misfortunes, O Theotokos, for after God all of us hasten unto thee as unto an unshakeable wall and protection.

After the Sixth Ode, in addition to Save thy servants..., *the Kontakion and Ikos of Pascha:*

(*Kontakion*—**TONE 8**) Thou didst descend into the tomb, O Immortal; Thou didst destroy the power of death. In victory didst Thou arise, O Christ God, proclaiming "Rejoice" to the Myrrhbearing

Women, granting peace to Thine Apostles, and bestowing resurrection on the fallen.

(*Ikos*—**Same Tone**) Before the dawn, the Myrrhbearing Women sought, as those who seek the day, the Sun who was before the sun yet had descended to the grave, and they cried out to each other: O friends, come let us anoint with spices His lifebearing yet buried body, the Flesh which raised up fallen Adam and now lies in the tomb. Let us assemble and, as the Magi, let us hasten and worship. Let us bring myrrh as a gift to Him who is wrapped now, not in swaddling clothes, but in a winding-sheet. Let us lament and cry out: O Master, arise, bestowing resurrection on the fallen!

Deacon: Let us attend

Priest: Peace be unto all.

Reader: And to your spirit

Deacon: Wisdom.

Reader: The Prokeimenon in the Eighth Tone:

(Prokeimenon, **TONE 8**:)

This is the day which the Lord has made. Let us rejoice and be glad therein. *(Ps. 117:24)*

Choir: This is the day which the Lord has made. Let us rejoice and be glad therein.

Reader: **Vs.** O give thanks unto the Lord, for He is good, for His mercy endures for ever. *(Ps. 117:1)*

Choir: This is the day which the Lord has made. Let us rejoice and be glad therein.

Reader: This is the day which the Lord has made.

Choir: Let us rejoice and be glad therein.

If there be a Reading to the Theotokos or a Saint, its Prokeimenon is said also, according to established order.

Deacon: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Luke.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

And immediately the Priest reads the Gospel:

The Gospel according to Luke (*Pericope 114—Luke 24:36-53*):

At that time, Jesus, having rose from the dead, stood in the midst of His Disciples, and said unto them, "Peace be unto you." But they were terrified and afraid, and supposed that they had seen a spirit. And He said unto them, "Why are you troubled, and why do thoughts arise in your

hearts? Behold My hands and My feet, that it is I Myself. Touch Me and see, for a spirit has not flesh and bones, as you see Me to have." And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, "Have you here anything to eat?" And they gave him a piece of a broiled fish and of a honeycomb. And He took it and ate before them. And He said unto them, "These are the words which I spoke unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms concerning Me."

And He opened their understanding, that they might comprehend the Scriptures. Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things. Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high."

And He led them out as far as Bethany, and He lifted up His hands and blessed them. Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven. And they worshiped Him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God. Amen.

(And the Gospel Reading to the Theotokos or Saint, if appointed.) At its conclusion:

Choir: Glory to Thee, O our God, glory to Thee.

After the Ninth Ode, instead of It is truly meet..., *we sing* Shine, shine... *and* Christ is risen... *(thrice). Then:*

(*Ypakoe*—**TONE 8**) Before the dawn, Mary and the women came and found the stone rolled away from the tomb. They heard the angelic voice: "Why do you seek among the dead as a man the One who is everlasting life? Behold the clothes in the grave. Go and proclaim to

the world: The Lord is risen. He has slain death, as He is the Son of God, saving the race of men."

Glory to the Father, and to the Son, and to the Holy Spirit:

(The Troparion to the Theotokos or Saint, if any)

Now and ever and unto ages of ages. Amen.

(*Kontakion of the Feast*—**TONE 8**) Thou didst descend into the tomb, O Immortal, Thou hast destroyed the power of hades. As One victorious hast Thou arisen, O Christ God, proclaiming "Rejoice" to the Myrrhbearing Women, granting peace to Thine Apostles, and bestowing resurrection on the fallen.

Then the Augmented Litany:

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice, after each)*

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

Again we pray for the President of our country, for all civil authorities, and for the armed forces.

And these are added:

Again we pray unto Thee, O Lord, our God, that Thou mayest hearken unto the voice of our supplication and prayer, and be merciful unto Thy servant(*s*), *N.*, through Thy grace and compassions, and that Thou wilt fulfil all of his (*her*, *their*) petitions, and forgive all his (*her*, *their*) transgressions, both voluntary and involuntary. And may his (*her*, *their*) prayers and alms be acceptable before Thy holy throne, O Master. And do Thou shelter him (*her*, *them*) from enemies, both visible and invisible; and deliver him (*her*, *them*) from every disaster, misfortune and affliction, and from every sickness. And grant him (*her*, *them*) health and length of days, we all pray, O Lord, hearken and have mercy.

Look down with merciful eyes, O Master and Lover of Mankind, upon Thy servant(*s*), *N.*, and hearken unto our supplication which we bring unto Thee in faith, for Thou Thyself hast said, "Whatsoever things you ask when you pray, believe that you receive them, and it shall be yours" *(Mark 11:24)*, and again, "Ask, and it shall be given you" *(Matt. 7:7)*. Therefore, we also, although unworthy, yet hoping in Thy mercy, ask: Do Thou grant Thy goodness unto Thy servant(*s*), *N.*, and fulfil his (*her*, *their*) good desire(*s*), and preserve him (*her*, *them*), peacefully and quietly, in health and length of days, we all pray, quickly hearken and mercifully have mercy.

Again we pray for the people who are standing about, awaiting from Thee great and rich mercy, [for the brethren, *(if a Monastery,)*] and for all Christians.

Then the Exclamation:

Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Deacon: Wisdom.

Choir: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! *(thrice)*

Priest: Christ is risen from the dead, trampling down death by death:

Choir: And upon those in the tombs bestowing life!

And the Priest pronounces the Dismissal:

May Christ, Who rose from the dead, trampled down death by death, and upon those in the tombs bestowed life, our true God, through the prayers of His Most-pure Mother, *[the Priest commemorates also the Saint to whom the Molieben is sung]* and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

Priest: Christ is risen! *(thrice)*

People: Indeed He is risen! *(after each)*

Choir: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! *(thrice)*

And unto us has He given eternal life! Let us worship His Resurrection on the Third Day!

III. OTHER BLESSINGS

22.

THE ORDER OF THE BLESSING OF A NEW HOME.

The Priest, having come into the house that is to be blessed, must have with him, if he will not at first celebrate the Lesser Blessing of Waters, *a vessel of Holy Water and a sprinkler, as well as oil in a small vessel. On each of the four walls* (inside), *there should be traced a Cross. Then, putting on his Epitrachelion (and Phelonion, if he wishes), he begins:*

Blessed is our God, always, now and ever, and unto the ages of ages.

Clergy: Amen. O Heavenly King....

The Reader continues with the Trisagion. After Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 90(1):*

Psalm 90(1)

He that dwells in the help of the Most High shall abide in the shelter of the God of Heaven. He shall say unto the Lord: Thou art my Protector and my Refuge; He is my God, and I will hope in Him. For He shall deliver thee from the snare of the fowler and from the troubling word. With His shoulders He will overshadow thee, and under His wings shalt thou trust; with a shield will His truth encompass thee.

Thou shalt not fear the terror of the night, nor the arrow that flies by day, nor that which walks about in the darkness, nor calamity and the demon of noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh unto thee. Only with thine eyes shalt thou behold and see the reward of sinners.

For Thou, O Lord, art my hope; Thou hast made the Most High Thy refuge. No evil shall come unto thee, and no wound shall come nigh unto thy body; for He shall give His angels charge over thee, to keep thee in all thy ways. On their hands shall they bear thee up, lest thou dash thy foot against a stone. Upon the asp and the basilisk shalt thou tread, and thou shalt trample underfoot the lion and the dragon.

For he has set his hope on Me, and I will deliver him; I will shelter him, because he has known My name. He shall cry unto Me, and I will hear Him; I am with him in affliction; I will rescue him and glorify him. With length of days will I satisfy him, and I will show him My salvation.

Glory...now and ever.... Alleluia.... *(thrice)*

And after the Psalm, the following Troparion is sung, **TONE 8***:*

As salvation came unto the house of Zacchaeus at Thine entrance, O Christ, and likewise now at the entrance of Thy sacred ministers, and, with them, Thy holy Angels, do Thou grant Thy peace unto this house and mercifully bless it, saving and illumining all that are about to live in it.

And a table is prepared, covered with a fine cloth, and on it the Book of the Gospels, *the Cross, lit candles, and the vessels of Holy Water and oil. The Priest stands, facing east, and the Deacon says:*

Let us pray to the Lord.

Clergy: Lord, have mercy.

The Priest reads aloud this Prayer:

O Lord Jesus Christ, our God, Who wast pleased to enter under the roof of Zacchaeus the Publican, and didst bring salvation unto him and all his house: Do Thou Thyself now also preserve unharmed by any evil thing them that have desired to live here, and offer unto Thee prayers and supplications through us who are unworthy, blessing them and this habitation, and keeping

their life always free from snares, abundantly granting them, by Thy blessing, every good thing that is profitable for them. For unto Thee is due all glory, honor and worship, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

And the Priest reads this Prayer secretly:

O Master, Lord our God, Who livest on High and lookest down upon the lowly; Who didst bless the house of Laban at the entrance of Jacob, and the house of Potiphar at the coming of Joseph; Who didst bless the house of Abinadab with the carrying in of the Ark; and Who, in the days of the Advent in the flesh of Christ, our God, didst grant salvation unto the house of Zacchaeus: Do Thou Thyself bless also this house, and compass with the fear of Thee them that are about to live in it, and keep them unharmed by adversaries; and send down Thy blessing from Thy dwelling on High; and bless and increase every good thing in this house.

Exclamation:

For Thine it is to be merciful and to save us, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately having signed the oil three times with the Sign of the Cross, *he says:*

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

And he reads over it this Prayer:

O Lord, our God, do Thou look down now with mercy on the prayer of me, Thy lowly and unworthy servant, and send down the grace of Thy Most-holy Spirit on this oil, and sanctify it, that it may be for the sanctification of this place and on this house that has been constructed, and for the expelling of every contrary power and satanic snare: For Thou art He that blesseth and sanctifieth all things, O Christ, our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the Prayer, he takes the Holy Water and sprinkles, with it, all the walls of the house in crosswise form, and all its rooms, saying:

In the Name of the Father, and of the Son, and of the Holy Spirit, by the sprinkling of this Holy Water, let every evil demonic activity be put to flight. Amen.

And having sprinkled the whole house, taking the oil, he anoints, with it, the walls of the house where the Cross was traced—in its middle, beginning with the eastern wall of the home, then the western wall, and after this the northern wall, ending with the southern wall, saying at each:

This house is blessed through the anointing of this Holy Oil, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

At the completion of the anointing with oil, lit candles are set before each Cross on each wall. And the Singers sing this Stikheron, **TONE 5***:*

Bless this house, O Lord, and fill it with Thine earthly good things. And keep unharmed from every evil circumstance them that are about to live in it with piety. And grant unto them every heavenly abundance and Thine earthly blessing. And as Thou art compassionate, have mercy, according to Thy great mercy.

And at the completion of the anointing, the Priest stands toward the east, and reads the Gospel from Luke:

Deacon: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

Choir: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Luke.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

The Priest reads the Gospel:

The Gospel according to Luke (*Pericope 94—Luke 19:1-10*):

At that time, Jesus came to Jericho. And behold, there was a man named Zacchaeus who was the chief among the publicans, and he was rich. And he sought to see Jesus, Who He was, but could not for the press of the crowd, because he was short in stature. And he ran ahead and climbed up into a sycamore tree to see Him, for He was to pass that way. And when

Jesus came to the place, He looked up and saw him, and said unto him, "Zacchaeus, make haste and come down, for today I must abide at thy house." And he made haste and came down, and received Him with rejoicing. And when they saw it, they all murmured, saying that He had gone to be the guest of a man who was a sinner. And Zacchaeus stood and said unto the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore to him fourfold." And Jesus said unto him, "This day is salvation come to this house, in that he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost."

Choir: Glory to Thee, O our God, glory to Thee.

And immediately Psalm 100(1) is read; and the Priest, saying the Psalm to himself, *censes the whole house.*

Psalm 100(1)

Of mercy and judgment will I sing unto Thee, O Lord; I will sing and have understanding in a blameless path. When wilt Thou come unto me? I have walked in the innocence of my heart in the midst of my house. I have set no unlawful thing before mine eyes; the workers of iniquity I have hated. A perverse heart has not cleaved unto me; the evil man who has turned aside from me, I have not known. Him that slandered his neighbor secretly, I drove away; with him that had a haughty look and insatiable heart, I did not eat.

Mine eyes are on the faithful of the land, that they might sit with me; he that walks in a blameless path, the same has ministered unto me. The proud man dwelt not within my house; he that speaks unrighteousness prospered not before mine eyes. In the morning I slew all the wicked of the land, to cut off all the workers of iniquity from the city of the Lord.

After this, the Priest (or Deacon) *says this Litany:*

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. *(thrice—after each)*

Again we pray that He will send down His blessing on this house and on His servant(*s*), *N.*, and everyone that is about to live in it in piety, and that He will send unto them His Angel of mercy, who will preserve and protect them from every evil thing, and will guide them to the performing of every virtue and the fulfilling of the holy commandments of Christ; and that He will protect them from famine, destruction, earthquake, flood, fire, the sword and the invasion of aliens, and from every deathbearing wound, and that He will grant them health and will encompass them with length of days, and will grant them abundance in everything, let us all say: O Lord, hearken and have mercy.

Again we pray for all the brethren and for all Christians.

Exclamation:

Hearken unto us, O God our Savior, Thou hope of all the ends of the earth and of them that be far off at sea; and be merciful, be merciful, O Master, regarding our sins, and have mercy on us; for Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And he makes the customary Daily Dismissal. Then having intoned Many Years *for the owners of the house, he departs to his own place, giving thanks to God.*

After the Dismissal, as is customary, the Priest, giving everyone present the Cross to kiss, sprinkles each with Holy Water.

23.

THE ORDER OF PRAYER AT THE DIGGING OF A WELL AND THE FINDING OF WATER.

Having come to the place where the well will be dug, bringing with himself Holy Water and a sprinkler, the Priest puts on his Epitrachelion, and begins, as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 113(14).*

Psalm 113(14-15)

When Israel went out from Egypt, the house of Jacob from a barbarous people, Judah became His sanctuary, Israel His dominion. The sea saw and fled, Jordan was turned back. The mountains skipped like rams, and the hills like lambs of the flocks. What ails thee, O sea, that thou fleddest? O Jordan, that thou wast turned back? O mountains, that you skipped like rams, and you hills like lambs of the flocks? At the presence of the Lord the earth was shaken, at the presence of the God of Jacob, Who turned the rock into pools of water and the hard rock into fountains of waters.

Not unto us, O Lord, not unto us, but unto Thy name give glory, because of Thy mercy and Thy truth, that the nations not say: Where is their God? Our God is in heaven and on earth, whatsoever He has desired, He has done.

The idols of the nations are silver and gold, the works of the hands of men. They have a mouth, but shall not speak; they have eyes, and shall not see; they have ears, and shall not hear; they have noses, and shall not smell; they have hands, and shall not feel; they have feet, and shall not walk; they

shall make no sound in their throat. Let them that make them, become like unto them, and all that put their trust in them.

The house of Israel has hoped in the Lord; He is their Helper and Defender. The house of Aaron has hoped in the Lord; He is their Helper and Defender. They that fear the Lord have hoped in the Lord; He is their Helper and Defender.

The Lord being mindful of us, has blessed us; He has blessed the House of Israel; He has blessed the House of Aaron. He has blessed them that fear the Lord, both small and great. May the Lord grant increase to you, to you and to your children. You are blessed of the Lord Who made heaven and earth.

The heaven of heavens *belongs* to the Lord, but the earth He gave to the sons of men. The dead shall not praise Thee, O Lord, nor any that go down to Hades. But we, the living, will bless the Lord, from henceforth and for evermore.

Glory...now and ever.... Alleluia.... *(thrice)*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Lord, our God, Almighty and All-powerful, Who makest all things and transformest them exactly as Thou willest; Who, out of Thine ineffable and incomprehensible wisdom findest passage through that which is impassible; Who, from a dry rock didst grant flowing streams of water and didst satisfy Thy thirsting people: Do Thou Thyself now also, O Master of All, hearken unto the supplication of us, Thine unworthy servants, and grant unto us water in this place—sweet and tasty, sufficient, therefore, for our needs, and safe for consumption—that in this we may glorify Thy most-holy and magnificent Name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately the Priest, taking up a shovel, makes the first dig, and having dug once, says: In the Name of the Father; *and digging a second time, he says:* And of the Son; *and digging a third time:* And of the Holy Spirit. Amen. *And taking the Holy Water, he sprinkles the place and the workers, saying:*

The Blessing of the Lord be on this place and on all of you.

And immediately he makes the customary Daily Dismissal, and departs to his own place.

24.

THE ORDER OF THE BLESSING OF A NEW WELL.

Having come to the well, bringing with himself Holy Water, a sprinkler, *and the censer, (and three candles having been lit), the Priest puts on his Epitrachelion, and, having censed the well in cross-wise form, standing at the eastern side, he begins, as usual:*

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 28(29).*

Psalm 28(29)

Bring unto the Lord, O you sons of God, bring unto the Lord the sons of rams; bring unto the Lord glory and honor. Bring unto the Lord glory to His name; worship the Lord in His holy court. The voice of the Lord is upon the waters; the God of glory has thundered, the Lord is upon the many waters. The voice of the Lord *is* in might, the voice of the Lord *is* in majesty, the voice of the Lord Who breaks the cedars; yea, the Lord will break the cedars of Lebanon. And He will reduce them to pieces like the calf of Lebanon; and His beloved is like a son of the unicorns. The voice of the Lord Who divides the flame of fire, the voice of the Lord Who shakes the wilderness; yea, the Lord will shake the wilderness of Kadesh. The voice of the Lord makes the hind give birth, and shall strip the forests bare; and in His temple every man tells *of His* glory. The Lord dwells in the flood, yea, the Lord shall sit as king for ever. The Lord will give strength unto His people; the Lord will bless His people with peace.

Glory...now and ever.... Alleluia.... *(thrice)*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer over the Well:

O Creator and Fashioner of all things, Who, in the beginning, madest Heaven and earth and the waters (and the Spirit of God hovered above them *[Gen. 1:2]* ; Who, by Thy Word, didst gather the waters under the Heaven into one composition; Who sendest springs in the valleys and Who causest water to pass in the midst of the hills, giving drink to all the beasts of the field; Who by the staff of Moses didst make the bitter waters in the Wilderness sweet and didst strike the rock, and when water flowed, didst water Thy thirsting people; and Who, by the Prophet Elisha, by means of salt, didst heal the barren waters: Do Thou now also, as Thou art good and the Lover of mankind, consider the supplications of us, Thine unworthy servants, we humbly beseech Thee, and send down Thy heavenly blessing on this water in this well, and by Thy divine, powerful and mighty right arm banish from it every contrary action and activity of the devil; blot away from it every bitterness, saltiness and barrenness; and bless and sanctify it and make it sweet and fruitful. And unto all that shall take and drink of it, and shall wash with it, grant that it be for health and for the transformation of every suffering and infirmity, and for the healing of every sickness, to the glory of Thee Who art glorified as God, One in Trinity. For Thou art He that blesseth and sanctifieth all things, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately taking the Holy Water, he pours it three times in crosswise form into the Well, saying:

Blessed and sanctified is this Well and the water within, by the grace of the Holy Spirit and by the pouring of this Holy Water, in the Name of the Father, ✣ and of the Son, ✣ and of the Holy Spirit. ✣ Amen.

And he makes the customary Daily Dismissal. And the Priest drinks first from the water of the Well; likewise those with him. And they depart to their own places.

25.

THE ORDER FOR THE BLESSING OF A NEW SHIP OR BOAT.

The Priest, putting on his Epitrachelion, begins, as usual:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalm 106(7).*

Psalm 106(7)

O give praise unto the Lord, for He is good, for His mercy endures for ever. So let them say that have been redeemed by the Lord, whom He has redeemed from the hand of the enemy. From the lands has He gathered them, from the east and from the west, from the north and from the Sea. They wandered in the wilderness, in a waterless place; they found not a path to a city of habitation. Hungry and thirsty, their soul fainted within them. And they cried unto the Lord in their affliction, and out of their distresses He delivered them. And He guided them into the right way that they might go to a city of habitation. Let them give praise unto the Lord for His mercies, and for His wonders unto the sons of men.

For He satisfied the empty soul, and the hungry soul He has filled with good things, *even* them that sit in darkness and the shadow of death, fettered with want and iron, because they *were* embittered *against* the words of God and provoked the counsel of the Most High. So their heart was brought low with labors; and they were weakened, and there was none to help them. And they cried unto the Lord in their affliction, and out of their distresses He saved them. And He brought them out of darkness and the shadow of death, and broke their bonds asunder. Let them give praise unto the Lord for His mercies, and for His wonders unto the sons of men. For He shattered the gates of brass, and broke the bars of iron.

He took them out of the way of their lawlessness; for on account of their iniquities they had been brought very low. Their soul abhorred all food, and they drew nigh even unto the gates of death. And they cried unto the Lord in their affliction, and out of their distresses He saved them. He sent forth His Word and He healed them, and He delivered them from their corruption. Let them give praise unto the Lord for His mercies, and for His wonders unto the sons of men; and let them sacrifice to Him a sacrifice of praise, and proclaim His works with rejoicing.

They that go down to the sea in ships, doing their work in the many waters, these have seen the works of the Lord, and His wonders in the deep. He spoke, and there arose a wind of tempest, and the waves thereof were lifted up. They mount up unto the heavens, and go down into the depths; their soul melted because of evils. They were troubled, and they staggered like a drunkard, and all their wisdom was swallowed up. And they cried unto the Lord in their affliction, and out of their distresses He brought them. And He commanded the tempest, and it was calmed into a gentle breeze, and the waves thereof were still. And they rejoiced, because they were still, and He guided them to the haven of His will. Let them give praise unto the Lord for His mercies, and for His wonders unto the sons of men; let them exalt Him in the congregation of the people, and in the seat of the elders, let them praise Him.

He turned rivers into a wilderness, and the watercourses into thirst; a fruitful land into salt, for the wickedness of them that dwell therein. He has turned a wilderness into pools of waters, and a waterless land into streams of water. And there He made the hungry to dwell, and they established cities for habitation. And they sowed fields and planted vineyards, and they yielded fruits of increase. And He blessed them, and they were multiplied exceedingly, and their cattle He diminished not. And again they became few and were brought low through affliction, evil and distress. Contempt was poured out upon their princes, and He caused them to wander in a trackless land where there is no way. And He helped the poor man out of his poverty, and made his family like *a flock of* sheep. The upright shall see it, and shall be glad, and all iniquity shall stop its mouth. Who is wise and will keep these things, and will understand the mercies of the Lord?

Glory...now and ever.... Alleluia.... *(thrice)*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Priest reads this Prayer:

O Lord God of our fathers, Who didst command Thy servant Noah to construct an ark from many trees for the salvation of the world; Who wast well-pleased that it be united into one wood: As Thou Thyself, then, O Master of All, wast well-pleased to guide by means of the soulless wood, saving the human race by Thy mighty arm, do Thou Thyself now also, O Master, preserve this ship (*boat*), and give it a [Guardian] Angel. And do Thou keep in peace them that desire to sail in it *and* grant that they may travel in it with safety: through the prayers of our most-pure Sovereign Lady, the Theotokos and Ever-Virgin Mary; by the power of the honorable and lifegiving Cross; of the honorable, rational and bodiless Powers of Heaven; of the holy glorious Prophet, Forerunner and Baptist John; of the holy glorious and all-praised Apostles; of Saint, *N., whom we commemorate today*; and of all the Saints: for Thou art He that guideth and sanctifieth all things, O our God, and unto Thee do we send up glory, thanksgiving and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately he sprinkles the Ship or Boat with Holy Water, saying:

This Ship (*or* Boat) is sanctified by the grace of the Most-holy Spirit, through the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. *(thrice)*

And immediately they sing the Stikheron, **TONE 4***:*

Consider the supplications of thy servants, O All-undefiled One, and appease the cruel rebellions rising against us, transforming all our afflictions. For we have thee only as our firm and well-known Confirmation, and we have acquired thy protection, O Sovereign Lady, that we be not put to shame, who are calling upon thee, making supplication and crying out to thee in faith: Rejoice, O Sovereign Lady, the Help of all, the Joy and Protection and Salvation of our souls.

And then the customary Daily Dismissal.

26.

THE ORDER OF THE BLESSING OF BEES.

Having come to the place where the bees are, the Priest begins:

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader continues: Amen. O Heavenly King..., *and the Trisagion. After* Our Father..., *Priest:* For Thine is the Kingdom.... *Reader:* Amen. Lord, have mercy. *(12 times)* Glory...now and ever...Come, let us worship..., *and Psalms 50(1), 84(5), and 122(3):*

Psalm 50(1)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

Psalm 84(5)

Thou hast been gracious, O Lord, unto Thy land; Thou hast turned back the captivity of Jacob. Thou hast forgiven the iniquity of Thy people; Thou hast covered all their sins. Thou hast subdued all Thy wrath; Thou hast turned back from Thy fierce anger.

Restore us, O God of our salvation, and turn away Thine anger from us. Unto the ages wilt Thou be angry with us? Or wilt Thou stretch out Thy wrath from generation to generation? O God, Thou wilt turn and give us life, and Thy people shall be glad in Thee. Show us Thy mercy, O Lord, and grant us Thy salvation.

I will hear what the Lord God will speak concerning me; for He will speak peace to His people, to His holy ones, and to them that turn their hearts unto Him. Surely near unto them that fear Him is His salvation, that glory may dwell in our land.

Mercy and truth have met together, righteousness and peace have kissed each other. Truth has sprung up out of the earth, and righteousness has looked down from heaven. For the Lord will give what is good, and our land shall yield its fruit. Righteousness shall go before Him, and shall set His footsteps in the way.

Psalm 122(3)

Unto Thee have I lifted up mine eyes, unto Thee Who dwellest in Heaven. Behold, as the eyes of servants look unto the hands of their lords, as the eyes of a maid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He have compassion on us. Have mercy on us, O Lord, have mercy on us, for exceedingly are we filled with con-

tempt. Greatly has our soul been filled *with it*; *let* reproach *come upon* them that prosper, *and* contempt *on* the proud.

Glory...now and ever.... Alleluia.... *(thrice)*

While the Psalms are being read, the Priest sprinkles the whole place where the bees are, saying quietly to himself, Psalm 50. Then:

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

And the Priest reads these Prayers:

O God, the Creator of all, Who blessest seed and makest it to increase, and makest it profitable for our use: Through the intercession of the Forerunner and Baptist John, mercifully hearing our prayers, be Thou well-pleased to bless and sanctify these bees by Thine own deep compassion, that they may abundantly bear fruit for the beauty and adornment of Thy temple and Thy holy altars, and that they may be useful for us, in Christ Jesus, our Lord, to Whom be honor and glory, unto the ages of ages. Amen.

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

O God, Who knewest how to work benefits through human labor and irrational living things, and through Thine ineffable loving-kindness didst instruct us to employ the fruits and works of these bees for our needs, humbly we beseech Thy majesty: Be Thou pleased to bless these bees and increase them for the profit of the human race, preserving them and making them fat. Let everyone hoping in Thy majesty and Thy boundless compassions, and laboring in the care of these living things, be counted worthy to receive abundant fruits of their labors and to be filled with heavenly blessing,

in Christ Jesus, our Lord, to Whom be honor and glory, unto the ages of ages. Amen.

And again he sprinkles the place where the bees are, and reads the following Gospel from Luke:

Deacon: And that we may be accounted worthy of hearing the Holy Gospel, let us pray to the Lord God.

People: Lord, have mercy. *(thrice)*

Deacon: Wisdom. Let us attend. Let us listen to the Holy Gospel.

Priest: Peace be unto all.

People: And to your spirit.

Priest: The Reading from the Holy Gospel according to *Saint* Luke.

People: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

The Priest reads the Gospel:

The Gospel according to Luke (*Pericope 114—Luke 24:36-43*):

At that time, Jesus, having rose from the dead, stood in the midst of His Disciples, and said unto them, "Peace be unto you." But they were terrified and afraid, and supposed that they had seen a spirit. And He said unto them, "Why are you troubled, and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself. Touch Me and see, for a spirit has not flesh and bones, as you see Me to have." And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, "Have you here

anything to eat?" And they gave him a piece of a broiled fish and of a honeycomb. And He took it and ate before them. And He said unto them, "These are the words which I spoke unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms concerning Me."

People: Glory to Thee, O our God, glory to Thee.

And after the Gospel, he says this:

With these words of the Gospel, let our sins be cleansed, and let all adverse powers, if any should be in this place, be laid waste and brought to ruin. And let the blessing of the Omnipotent God, of the Father, and of the Son, and of the Holy Spirit, descend on it. Amen.

And again he sprinkles the place where the bees are, and makes the customary Daily *Dismissal.*

THE BLESSING OF BEEHIVES OF AN APIARY

The beginning is as in the previous Order. After the Psalms, this Prayer:

Priest: Let us pray to the Lord.

People: Lord, have mercy.

O Almighty and Pre-eternal God, Who holdest all creation in the hollow of Thy hand; Who possessest Heaven and earth, and all that is in them; Who compassionately grantest unto all created things that which is profitable: With compunction, we pray Thee, O All-good One: As in ancient times Thou didst grant unto the Israelites a land flowing with milk and honey, and as Thou wast well-pleased to nourish Thy Baptist, John, in the Wilderness with wild honey, so now, by Thy good-pleasure taking care for our sustenance, do Thou bless these beehives in their apiary, greatly increase

the multiplication of bees in them, and preserve them by Thy grace, and fill us with rich honey. Let none of these beehives of Thy fashioning be deprived of bees, but let them always be filled with honeycombs of honey. And according to thy great benefits and invincible might, let them be shown undefeated by many evils and unshaken by shameful enchantments. But, fenced round about by Thine All-powerful might, and defended by Thine armed host, protected from every cunning of the enchanter, let it always remain unharmed in Thy grasp, O Christ. For Thine it is to be merciful and to save us, O Christ, our God, and unto Thee do we send up glory, together with the Father and the Holy Spirit, forever. Amen.

And the Priest sprinkles the bees and hives with Holy Water:

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then he says the customary Daily Dismissal.

APPENDIX

CONCERNING DISMISSALS

Most of the time, the conclusion of an *Office*, *Prayer*, *Order*, etc., a "Dismissal" is called for without any other designation. Unless otherwise specified, this means the *Little Dismissal* according to the following form:

Priest: Glory to Thee, O Christ God, our Hope, glory to Thee.

Choir: Glory...now and ever....Lord, have mercy (*thrice*)...Father, Bless.

Priest: May Christ our True God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, as He is good and the Lover of Mankind.

DISMISSALS—DAYS OF THE WEEK

SUNDAYS:

May He Who rose from the dead, Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

MONDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; by the protection of the honorable bodiless powers of Heaven; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and

righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

TUESDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; of the honorable and glorious Prophet, Forerunner and Baptist John; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

WEDNESDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; by the power of the precious and lifegiving Cross; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

THURSDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of our Father among the Saints, Nicholas the Wonderworker, Archbishop of Myra in Lycia; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

FRIDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; by the power of the precious and lifegiving Cross; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

SATURDAYS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and Godbearing Fathers; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

DISMISSALS—FESTAL CYCLE

THE NATIVITY OF THE THEOTOKOS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

THE EXALTATION (ELEVATION) OF THE CROSS:

May Christ our true God, through the prayers of His Most-pure Mother; by the power of the precious and lifegiving Cross; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of the holy

and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

THE PROTECTION OF THE THEOTOKOS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

THE ENTRY OF THE THEOTOKOS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

THE NATIVITY OF CHRIST:

May He Who was born in a cavern and lay in a manger for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE CIRCUMCISION OF CHRIST:

May He Who on the eighth day deigned to be circumcised in the flesh for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE THEOPHANY OF CHRIST:

May He Who deigned to be baptized by John in the Jordan for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE MEETING OF CHRIST:

May He Who deigned to be carried in the arms of the righteous Simeon for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE TRANSFIGURATION OF CHRIST:

May He Who was transfigured in glory before His Disciples on Mount Tabor for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE DORMITION OF THE THEOTOKOS:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of Saint, *N.* (*of the church*); of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

DISMISSALS—LENTEN CYCLE

PALM SUNDAY:

May He Who deigned to sit on the foal of an ass for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

HOLY MONDAY through HOLY WEDNESDAY:

May the Lord Who is going to His voluntary Passion for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

HOLY THURSDAY:

May He Who showed us the most excellent way of humility when He washed His Disciples' feet and condescended even to the Cross and burial because of His exceeding goodness, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

HOLY FRIDAY:

May He Who endured fearful sufferings, the lifegiving Cross, and voluntary burial in the flesh, on behalf of us men and for our salvation, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

HOLY SATURDAY:

May Christ our true God, through the prayers of His Most-pure Mother; of the holy, glorious, and all-laudable Apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and Godbearing Fathers; of Saint, *N.* (*of the church*); of Saint, *N.* (*of the day*), whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us, for He is good and the Lover of Mankind.

DISMISSALS—PASCHAL CYCLE

HOLY PASCHA and BRIGHT WEEK:

May Christ, Who rose from the dead, trampled down death by death, and upon those in the tombs bestowed life, our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

THE ASCENSION:

May He Who in glory ascended from us into Heaven and sat at the right hand of God the Father, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

HOLY PENTECOST:

May He Who sent the Most-holy Spirit from Heaven upon His holy Disciples and Apostles in the form of fiery tongues, Christ our true God, through the prayers of His Most-pure Mother, and of all the Saints, have mercy on us and save us, for He is good and the Lover of Mankind.

✚ **Glory be to God for all things.** ✚

sTs

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